

WORLD COUNCIL OF CHURCHES

Central Committee

Minutes of the Forty-First Meeting

Geneva, Switzerland

25-30 March 1990



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**Central Committee
of the World Council of Churches**

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FOREWORD

The forty-first meeting of the Central Committee of the World Council of Churches was held at the Ecumenical Centre in Geneva, Switzerland, 25-30 March 1990.

Worship during the meeting took place in the Chapel of the Ecumenical Centre, relating each day to one of the Assembly sub-themes, while the Closing Worship was based on the main theme, "Come Holy Spirit - Renew the Whole Creation". The liturgies were prepared by members of the Staff Group on Assembly Worship together with Rev. Per Harling, Ms Simeio Monteiro, Mr George Mxadana and Rev. Milos Vesin.

Two Bible Studies were led by the Rev. Dr Paul A. Crow, Jr. On 27 March he developed the theme "Pentecost and the Community which shares the Spirit" based on Acts 2, with the participation of Bishop Daniel, Ms Olivia Muchena and Mrs Roina Faatauva. On 29 March Dr Crow based his study on Ezekiel's vision of the valley of dry bones brought to life by the Spirit. Participants included Bishop Daniel, Ms Erika Delmonte and Ms Grace Eneme.

The group of young people who acted as stewards during the meeting were invited to introduce themselves at the start of the morning session on 26 March. Warm appreciation was expressed to them for bringing their energies, talents and commitment to help with the many tasks involved in enabling the meeting to run smoothly. They had met together prior to Central Committee to share experiences and discuss issues.

Regional meetings were held during the Central Committee, as were meetings of some confessional groups; there was also a women's meeting.

Dr Held shared the chairing of the business sessions of Central Committee with Dr Talbot. Some of the Presidents and Central Committee members chaired the deliberative sessions.



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OPENING ACTIONS

I. OPENING WORSHIP

The opening service of worship, based on the first Assembly sub-theme: "Giver of Life, Sustain your Creation!", was held on Sunday 25 March in the Chapel of the Ecumenical Centre. The preacher was The Most Rev. John Habgood, Archbishop of York, who spoke about the place of humankind in today's world and our relationship to all of God's creation. The service included the traditional Orthodox Blessing of the Waters.

II CALL TO ORDER

The meeting of the Central Committee was called to order by the Moderator, Dr Heinz Joachim Held, at 11.00 hrs on Sunday 25 March. Dr Held welcomed participants to this short but important meeting in preparation for the Seventh Assembly, noting that it was the last meeting of this Central Committee.

III. ROLL CALL

The General Secretary drew attention to the official roll of Presidents, Officers and members present (Appendix I), a list having been circulated, and presented apologies for absence, including one from Metropolitan Chrysostomos of Myra, a Vice-moderator.

The seating of substitutes was agreed as follows:

- Rev. Eskil Agger for Bishop H. Christiansen, Church of Denmark
- Dr Stuart Brown for Rev. Ruth Jefferson, Anglican Church of Canada, on 30 March
- Rev. Dr Lothar Coenen for Bishop Kruse, Evangelical Church in Germany (EKD), from 29 March
- Bishop Daniel Lugojanul for H.E. Metropolitan Antonie of Transsylvania, Romanian Orthodox Church
- Mr John Denton for the Rt Rev. Oliver Heyward, Anglican Church of Australia
- Fr Ioann Ekonomzev for Rev. A. Karpenko, Russian Orthodox Church

- Rev. A.R. Gaston for Rev. James Rogers, Church of Scotland
- Most Rev. John E. Ghose for Rev. Pritam Santram, Church of North India
- Rev. W. Eyesus Markos for Mr Demtse Gabre Medhin, Ethiopian Orthodox Church
- Rev. Jacques Maury for Ms Marthe Westphal, Reformed Church of France, on 30 March
- Dr Donald Miller for Rev. Dr Robert Neff, Church of the Brethren
- Rev. Dr William Norgren for Bishop Browning, Episcopal Church USA, from 29 March
- Rev Dr William G. Rusch for Bishop Dr James Crumley Evangelical Lutheran Church in America
- Great Protopresbyter Dr G. Tsetsis for H.E. Metropolitan Chrysostomos of Myra, Ecumenical Patriarchate of Constantinople
- Rev. Finau Tu'uholoaki for Rev. Manasa Lasaro, Methodist Church in Fiji
- Rev Dr Daniel E. Weiss for Rev Dr Robert C. Campbell, American Baptist Churches in the USA.

The General Secretary then presented the list of Advisers, Delegated Observers, Delegated Representatives, Observers and Guests present, and bade them welcome.

IV ELECTION OF NEW MEMBERS

Dr Talbot, Vice-moderator, announced that two new members of Central Committee were nominated for appointment to replace members who had resigned. On the recommendation of the Executive Committee, it was agreed that Rev. Edea Kidu, United Church of Papua New Guinea and the Solomon Islands, replace Rev. Albert Burua, and that Bishop James Clinton Hoggard, African Methodist Episcopal Zion Church, USA, replace Dr Rena Karefa Smart.

V TIMETABLE AND AGENDA

The General Secretary introduced the proposed timetable and agenda and indicated one change in the programme; there being no objection it was considered approved as amended. He also drew attention to the rules of debate provided in the information booklet, and reminded members to use their voting cards when voting.

VI MINUTES

The minutes of the meeting held in Moscow, USSR, 16-27 July 1989, were approved as printed.

VII APPOINTMENT OF COMMITTEES

The General Secretary proposed that the present Executive Committee be elected to serve as the Executive Committee until the first meeting of the new Central Committee immediately following the Assembly. There being no objection, this was agreed.

The General Secretary further proposed that, as was customary, the Executive Committee should act as the Staffing and Nominations Committee of the Central Committee. There being no objection, this was agreed.

The General Secretary proposed that Unit Committee membership continue the same as at the last meeting. Substitutes and new members would serve in the same committee as those members they were replacing. He reminded participants that sub-unit Advisers are full voting members of the Unit Committees, but not of the Central Committee.

Membership of the Finance Committee and of the Public Issues Committee was agreed (Appendix II).

The General Secretary indicated proposed actions on Public Issues recommended by the Executive Committee:

- a) Statement on South Africa
- b) Statement on Issues arising out of Developments in Central and Eastern Europe
- c) A Call to Prayer for Peace in the Holy Land
- d) Message to the Churches in Lebanon

At a later stage it was decided to add

- e) Statement on Romania

Attention was drawn to the timetable for procedures for public issues as agreed by the Central Committee in Moscow. Any additional proposals for consideration could be submitted in writing to the Moderator of the Public Issues Committee by 12.30 hrs on 26 March.

VIII APPLICATIONS FOR MEMBERSHIP

The Executive Committee had studied three applications for full membership in the WCC from:

the Evangelical Lutheran Church in Papua New Guinea,
the Evangelical Lutheran Church in Zimbabwe,
the Reformed Church in Zimbabwe;

and one for associate membership from

the Christian Protestant Angkola Church, Indonesia.

These applications were referred to the Committee on the General Secretariat.

At a later session, Ms Jean Skuse presented the recommendation from the Committee on the General Secretariat that these applications be accepted. The Central Committee voted in favour of the recommendation, with two votes against and one abstention.

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REPORTS OF THE MODERATOR AND OF THE GENERAL SECRETARY

I. MODERATOR'S REPORT *

The Moderator welcomed participants to this final meeting of the present Central Committee, noting that, although it was shorter than usual, there was much important work to be done.

The Moderator began by recalling with gratitude and reverence those co-travellers in the ecumenical movement who had been called from this life since our last meeting:

- Pastor Jacques Blanc, Reformed Church of France, member of Central Committee from 1975 until he joined WCC staff as consultant for relations with the Roman Catholic Church, and director of CCPD 1983-1987;

* The full text of the Moderator's report appears in The Ecumenical Review, Vol. 42, 1990, No. 3/4.

- Bishop Kaare Stoylen, Church of Norway, member of the Central Committee 1961-1975;
- Mr Samuel H. Amissah, Methodist Church in Ghana, General Secretary of the All-Africa Conference of Churches (AACC) 1963-1971;
- Dr Albert C. Outler, United Methodist Church USA, professor of theology and an active ecumenist;
- Dr Kathleen Bliss, Church of England; she worked with the Student Christian Movement in Britain, later going to India as a missionary; she was involved in the founding of the WCC in 1948 and a member of Central Committee 1961-1968;
- Mr Matthew S. Ogawa, Tokyo; he played a leading part in the former East Asia Christian Conference and in the World Association for Christian Communication;
- Archbishop David Penman, Anglican Church of Australia, a vigorous promoter of ecumenical cooperation through the Australian Council of Churches;
- Bishop John Walker, Episcopal Church in the USA;
- Rev. Fritz Weissinger, Evangelical Church of Hessen and Nassau, Federal Republic of Germany, an ecumenical leader in the field of diakonia;
- Rev. Celestine Fernando, Church of Ceylon, former general secretary of the Bible Society in Ceylon and moderator of the National Council of Churches of Sri Lanka;
- Dr Klaus Hebler of the Hendrik Kraemer House in Berlin;
- Rev. John Weramoyi, Church of Uganda, general secretary of the Joint Christian Council in Uganda;
- Mr Michael Christopher King, Church of England, living in Athens, former Middle East secretary of CICARWS and for many years director of the WCC Refugee Service;
- Metropolitan Meliton of Chalcedon, Ecumenical Patriarchate of Constantinople, Istanbul, Vice-moderator of the Central Committee 1968-1975 and a leading ecumenist in his church;
- General T.B. Simatupang, Indonesia, a President of the WCC 1975-1983; a leader in his people's struggle for independence; journalist and ecumenist both in his own country and in the Christian Conference of Asia;
- Rev. Dr Iqbal Nisar, Rector of Gujranwala Seminary and moderator of the National Council of Churches in Pakistan;
- Dr George W. Peck, President of Andover Newton Theological School, USA;
- Professor Amadeo Molnár, Evangelical Church of Czech Brethren, Dean of the Comenius Faculty in Prague;
- Dr Harold E. Fey, Christian Church (Disciples of Christ), USA; editor of Volume II of The History of the Ecumenical Movement (1948-1968);

- His Beatitude Yeghishe Derderian, Armenian Patriarch of Jerusalem;
- Bishop Albert Klein, general secretary of the Evangelical Church of the Augsburg Confession in Romania; member of Central Committee 1975-1983;
- Dr James I. McCord, Presbyterian Church USA, former President of Princeton Theological Seminary; President of the World Alliance of Reformed Churches 1977-1982;
- Rev. Dr Alan Booth, Methodist Church UK, former general secretary of the Student Christian Movement; director of CCIA's London Office 1956-1970; director of Christian Aid department of the British Council of Churches 1970-1973;
- Bishop Aduale, Church of Uganda, former Refugee Secretary of his church;
- His Beatitude Shnork Kalustian, Armenian Patriarch of Istanbul;
- Mr Odd Kvaal Pedersen, Church of Norway, author and church journalist;
- Dr Heinrich Vogel, German theologian, one of the founders of the Christian Peace Conference;
- Dr Frederik Schiotz, American Lutheran Church, USA; a President of the Lutheran World Federation 1963-1970;
- Rev. Edwin M. Luidens, Reformed Church in America, a leading worker in the National Council of the Churches of Christ in the USA;
- Bishop Kurt Scharf, retired Bishop of Berlin-Brandenburg, member of Central Committee 1968-1975, (died on 28 March during this CC meeting).

There followed a moment of silence, then the Moderator spoke the words of a prayer from the liturgy of the ancient church:

You have, O Lord, burst asunder the gates and bolts of death by your death; O, open unto us when we die the gates of the life which passes all understanding. You descended into death so that we might become partakers in your divine life; revive us when we go hence with everlasting, blissful life. Amen.

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In looking back over the road travelled since Vancouver, it is natural to ask what has been achieved in our work together in the WCC. The Moderator recalled some of the events that have taken place during this period, and more particularly since the last meeting of Central Committee in Moscow in July 1989.

He stressed that the goal of visible unity must remain a priority for the WCC in the years ahead, noting that the search for unity has become very much a matter of 'practical ecumenism' calling for wider exchange of experiences and a more inclusive approach.

Although we have probably not yet done much more together than take initial isolated steps, we should not fail to recognise efforts being made towards more binding forms of community between the churches. An example is the Guidelines for Sharing approved at the World Consultation on Resource Sharing in El Escorial in 1987, when participants committed themselves to act in accordance with the guidelines and to urge others to accept them. At the World Conference on Mission and Evangelism in San Antonio in 1989 participants committed themselves to practical 'acts in faithfulness', while more recently at the World Convocation on Justice, Peace and the Integrity of Creation in Seoul, Korea, participants committed themselves through 'acts of covenanting' for a just world economic order, the demilitarisation of international relations, the preservation of the earth's atmosphere and the abolition of racism in all its forms.

For many participants as well as for our churches, this kind of self-commitment is new and raises questions for us not only as individuals but in terms of what it means for our churches. We must ask ourselves these questions both from a theological and from a practical point of view if we are to make progress together.

In keeping before us the World Council's stated aim of 'visible unity', and looking at recent steps towards such a 'fully committed fellowship', there is increasing pressure upon us to reach an understanding with each other as to how the growing fellowship among us can find visible expression. For this to happen we must have intensive consultation with our member churches, and a discussion process is being initiated on the common understanding of the WCC, following up the decision by Central Committee in Moscow. Perhaps the Canberra Assembly will express itself on these questions too.

At the Vancouver Assembly, at many gatherings since and also in many churches, the services of worship have acted as a powerful formative focus. Yet there are many who still have questions about the attempts to find a common language of prayer and new liturgical forms which are widely acceptable.

The question, how we pray together, stands out as an important ecumenical one which affects our fellowship in God's presence and with God at the deepest level. Yet there has clearly been a deepening of our spiritual life and increased participation in worship.

Since our last meeting, the plenary Commission of Faith and Order met in Budapest, giving opportunity for detailed reporting on the reception process by the churches of the Lima Convergence Document on Baptism, Eucharist and Ministry (BEM). For many churches BEM has offered an occasion for specific commitment to renewal and enrichment in their own faith and practice, and in their ecumenical relations and missionary witness.

The Moderator went on to refer to the sweeping changes which have taken place in much of Central and Eastern Europe, the significance of which cannot yet be fully grasped. The churches in these countries are confronted with new tasks and new questions; they have new opportunities to cooperate in the renewal of their societies. This raises questions for the World Council too: How can we support the witness and service of these churches in their new situation, both spiritually and materially? What is the significance of the collapse of the socialist system of society in Central and Eastern Europe for the WCC's reflections in the field of social ethics and political order? There are no quick answers to such questions.

One of the fears being expressed is that these events will cause the churches of Europe to become so inward-looking that they will neglect their commitment to countries of the Third World. This cannot be allowed to happen and we must be among the first to make this clear. The dismantling of confrontations and tensions in Europe should enlarge the vision of the European peoples and churches and enable them to play their part more vigorously in developing a worldwide community of peoples and cultures in justice, mutual respect and mutual care for one another.

The Moderator then referred to the debates at the Central Committee meetings in Hanover and Moscow regarding the situation in Romania. The awareness that as churches we should have better fulfilled our responsibilities for the defence of human rights is painful and remains with us. Yet we did strive to find a common approach in discussions with our member churches and there were many moments of tension and struggle. It was a test of our fellowship from which we have not emerged entirely

unscathed, and we have something to learn from such a painful experience.

On another note, we rejoice in joy and gratitude together with the people of Namibia on the occasion of their country's recent attainment of independence. We congratulate them and wish them unity and peace as they move towards a new future with God's blessing. Two WCC Presidents, Dame Nita Barrow and Dr Lois Wilson, represented the Council at these special independence celebrations.

Now it is time to look towards the Assembly and to exchange ideas on the meaning and significance of the theme, "Come, Holy Spirit - Renew the Whole Creation". In three respects this represents something new for the World Council. For the first time the theme takes the form of a prayer; it addresses the third Person of the Holy Trinity; and the whole creation is included in our witness and responsibility as a fellowship of churches.

What is the significance of this prayer for the coming of the Holy Spirit?

First, when we pray for the coming of the Holy Spirit we are acknowledging that we have reached the limits of what we can do on our own. Have not the awareness of our limits and the uncertainty about what lies ahead become more pronounced in recent years, so that we feel ourselves more than ever in need of guidance from God?

At the same time we are making it clear that we believe in God's promises and trust in their fulfilment; we believe the Holy Spirit will come and lead us forward on the path to visible unity and a human society of justice and peace.

Thirdly, we want to say we are willing to let ourselves be led, that we are ready to engage in new and as yet unaccustomed forms of fellowship in the faith and in a community life that is characterised by justice and mutual concern.

At the Assembly there will be reports and debates, and time must be given to hearing what different churches and regions have to say. But can all this be done in a spirit of prayer, in expectation of the coming of the Holy Spirit? We will have to remind ourselves even more strongly than before that the real ruler of our assembly, of our thinking and action in the World Council, is not ourselves but God, the Holy Spirit.

The Moderator went on to speak of the Holy Spirit as a spirit of fellowship, the 'giver of life' - life springing from God, life in fellowship with God and in fellowship with human beings. In this fellowship of the Holy Spirit (II Cor. 13:13) the deep estrangement between God and human beings as a result of the Fall is overcome, but so too are the deep divisions between human beings that have arisen out of human wilfulness. The Holy Spirit, in guiding us to fellowship, also creates justice, which in its deepest sense is the ability to live life in full fellowship with others, in total commitment, caring for and complementing one another.

This brings us to the question of justification and the need to rediscover the meaning of biblical teaching for today. Justification before God and justice among human beings should be seen once again in their inter-dependence, for to be just means being endowed afresh with the ability to live a life in fellowship and community.

The fact that the whole creation has become the subject of our prayer in the assembly theme shows that at last we have included the problems of the survival of our world on the agenda of our churches. If our prayer for the coming of the Holy Spirit to renew the whole creation is to be credible, we must combine it with willingness to act and readiness to change. Seen in this light, mutual acts of covenanting such as those entered into at the JPIC World Convocation in Seoul are an integral part of the life of those who confess their faith in the Triune God and believe in the Gospel promises.

In conclusion, Dr Held outlined an unresolved theological challenge to which he could offer no clear answer. Many of us have probably related the action of the Holy Spirit for the renewal of the creation to the conversion and rebirth of the individual, and to the emergence and preservation of the church as the community of believers. The Holy Spirit's purpose is the new creation. Yet, the fact that the Spirit is and has been at work in creation from the very beginning, that we encounter the Spirit in the whole of creaturely reality - animals, plants and all natural elements - is an unfamiliar idea to those who grew up in certain circles. Should we not then describe the exploitation of nature and the destruction of the common home of all creatures and of coming generations through human greed as a 'sin against the Holy Spirit'?

The other question which has presented itself for many years in ecumenical dialogue is this: Beyond the sphere within which

the Christian churches are active, in the world of other faiths and in the world of history, where do we find the Holy Spirit at work? How do we recognise that work? What does it have to tell us? These questions have been with the Christian churches since the beginning, but they have acquired a new urgency because of the need to work together with them in the struggle for justice, peace and the integrity of creation.

The meaning of our theme is undoubtedly wider in scope than the renewal of our human attitude towards God's creation. Yet this very challenge remains the one for which we are perhaps the least prepared, whether as individual Christians or as churches. Let us pray that our deliberations at Canberra may help us to move a little way forward together in this respect.

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II. GENERAL SECRETARY'S REPORT *

The General Secretary recalled that in his last two reports to the Central Committee he had attempted to indicate the global nature of our ecumenical calling in the quest for the unity of the church (Hanover 1988), and the proclamation of the Gospel (Moscow 1989). This time he would elaborate on the diaconal expression of our faith. He drew attention to the social responsibility of the World Council of Churches as described in its Constitution:

"to express the common concern of the churches in the service of human need, the breaking down of barriers between people, and the promotion of one human family in justice and peace".

The affirmation of justice and peace is for many people the image of the Council that is most clearly visible, and there are those who say the Council has reduced the Gospel to its horizontal expression - social service. But those who know the Council well are aware that worship and biblical study play an important role, that concern for the unity of the church remains a constant theme, and the proclamation of the Gospel is affirmed as the privilege and responsibility of every Christian. The social service we offer is not merely a secular matter but is an affirmation of our basic Christian convictions.

* The full text of the General Secretary's Report appears in The Ecumenical Review, Vol. 42, 1990, No. 3/4.

These three dimensions of unity, witness and justice are intimately linked together and must be seen as points of access to the whole dynamic of our ecumenical calling, never as separate compartments which do not inter-penetrate each other.

In our study of the Assembly theme and sub-themes, there is abundant opportunity to reframe the fundamental questions and define more sharply our calling to the service of our neighbour. Since the Assembly programme has so much to offer with regard to this function of the Council, the General Secretary confined his comments to highlighting three challenges:

1. The recent events in Central and Eastern Europe raise the question: What type of society are we seeking to build? There is a clear rejection of the prevailing authoritarianism and a desire for integration in the mechanisms dominant in the economy of the world market. In the West this has been seen as an indication of acceptance of the market economy and a triumph of the capitalist system. But the question to be faced is also one confronting Third World nations which have tried out capitalist models for development yet have not succeeded in emerging from their situations of marginalisation. So the hope is now that a fresh debate will begin, both locally and globally, in the quest for possible alternatives.

The vision of 'utopia' as a mobilising concept is essential, shown through the symbols of hope created by oppressed peoples in their struggles for liberation. But this utopian vision needs to be supplemented by study and practical activities showing how we may come closer to the approaching Kingdom.

The General Secretary then referred to the unfinished study begun in the 1970s on the theme of a 'Just, Participatory and Sustainable Society', which, though to some extent transformed into the 'conciliar process for Justice, Peace and the Integrity of Creation', did not continue the specific search for new models of society. Perhaps it is time now to pick up this study once again in response to the challenge to define images of society which can help those who have to take the urgent decisions they face today.

The quest for a new model of society will mean not simply analysing ideas but assessing experiences of those involved in peoples' organisations which, in their struggles for clear objectives, are developing a solidarity that may serve to

support wider visions for the reorganisation of society as a whole. It is not the task of the WCC to produce a blueprint - that is the task of each society - but we can and must motivate people to participate in the political sectors of society. The WCC's reflective work will inevitably lack definition and coherence since by its nature it provides a meeting point for different experiences and approaches, and the persons and situations are always changing. But here lies the value of the ecumenical contribution because the dialogue of cultures is accepted here, and the right to divergence is acknowledged.

The starting point for our action and reflection is our concern for human beings, for children, the marginalised and the oppressed. As our history shows, we have experience on the frontiers of human rights, racial justice, the dignity of women, recognition of the poor as the agents of their own history. These values from our Gospel faith are offered as contributions to a quest going beyond the boundaries of Christianity; our discussions must develop in the setting of cooperation and dialogue with people of other faiths and ideologies, and must be communicated in ways that are acceptable to all. Much remains to be done to affirm liberty in a responsible society.

2. Expressing the churches' concern to serve human needs - Diakonia - understood as a gift of the Holy Spirit and as a manifestation of practical love for those in need, has been and remains an essential element in Christian existence.

The spirit of service has existed in the Church in different forms throughout the centuries. The World Council since its beginnings has been faithful in fulfilling its call to serve basic human needs. Yet there is an impression that this diaconal work does not receive the recognition it deserves.

Following Larnaca and El Escorial, attitudes to diakonia are perhaps less negative than before but there is still a long way to go. There seems to be an impression that diakonia deals only with symptoms and not with causes. So it would seem right to concentrate our efforts and resources on structural transformations of society resulting in the solving of the social problems which challenge us today.

A theology of service has developed in which society - and government in particular - is seen as responsible for the education, health and wellbeing of all; where the state does

not or cannot provide such services, the church has done so. But the opposite view - according to which the church is not subsidiary to the state but the state to society, with a duty to be responsible only for those services which private institutions are not capable of offering - has not obtained much sympathy in ecumenical circles. The prevailing ecumenical mood is critical of this position and puts the emphasis on a responsible society in solidarity whose basic human problems are faced together by society and not delegated to vocational sectors alone.

Although this may help to understand the problem, it cannot justify contempt for an activity which is increasingly necessary in today's world. We must overcome the opposition between service and development, between diakonia and liberation. We are constrained to affirm that it is this direct social service which helps towards credibility.

The distribution of basic food to make survival possible for those caught in the grip of famine is neither liberating nor revolutionary, yet it can save millions of lives. Repeated famines and continuing civil wars in many countries are an invitation to despair and can make us believe that all our efforts are futile - but it is this participation of the churches in serving these immediate needs which gives them a moral authority and the capacity to take part in national debates which must take place if any constructive and lasting peace is to be achieved.

Another example of the interaction between diakonia as a response to immediate human need and the struggle for the liberation of a people can be seen in the projects supported by the Special Fund to Combat Racism. While the 'glamour' of the people's movements is in their struggle for liberation, the concern of the WCC has been to cooperate with them in providing an immediate response to human needs - medicines, seeds, clinics - which cannot wait for the end of the struggle. The Fund's underlying significance however is its moral and political recognition of the movements.

The ecumenical discipline established at El Escorial in 1987 is a helpful guide in conversations with the churches and their service agencies and gives direction to all we do. Three dimensions are of particular concern to us today: first the need to reaffirm our calling for diakonia and increase our efforts in relation to the demands of our faith and the

new situations facing us in today's world. Two examples are: the situation of abandoned children and the growing number of people in the 'third age' sector who need greater care and attention. Both result from the industrialisation and urbanisation in many parts of the world which have destroyed the traditional bonds of support between the generations - the extended family.

Secondly, our concern is not just a matter of increasing our efforts but of seeking to affirm their spiritual dimension. We must anchor our aid in our faith in God's redeeming purpose, so that we can persevere in situations which seem hopeless. The act of loving is an act of faith in God's resources - an affirmation of hope. The spiritual basis of our diakonia must also bring a personalising dimension into all our work. Where there are personal relationships, the spiritual symbolism of a human presence is communicated to another human being along with the material assistance.

A third dimension is linked with the role of the community in diaconal service to society as a whole. CMC's study on the "Healing Community" was all about the local community creating a situation of mutual support and being open to the needs of society. This saving dimension of the local community must not be forgotten, for diakonia must not be thought of simply in terms of international aid but rather as the presence in every Christian group of its possibilities to render aid and community service. One of the dangers of aid and service on an international scale has been the creation of dependence upon it; traditional styles of aid must be brought up to date to deal with new situations. The churches have tended to delegate their diaconal work to professionals, which, while enabling effective service, has deprived it of human warmth and a sense of community.

An important task before us is a genuine debate on diakonia to define this dimension of community participation in social service as a requirement of the Gospel and part of our Christian identity. This will also enable us to take up the debate on the theme of diakonia with people of other faiths. The basic theme of 'aid to our neighbour in need' must be discussed as a mutual challenge and as an element which can forge relations of mutual trust. It will not be easy for it will require us to recognise the existence of a variety of theological and ideological presuppositions in ourselves and in others.

3. The ministry of reconciliation has been central to the life of the ecumenical movement since its beginning. One of the roles of the WCC is to seek 'the breaking down of barriers between people and the promotion of one human family in justice and peace'.

When the WCC was in formation in the midst of such fundamental divisions as existed during the second World War, our predecessors in the ecumenical movement struggled to build bridges for peace and then for reconciliation. Studies and activities over the years by CCIA and Church and Society have shown the WCC as rejecting war as a solution to conflicts and affirming peace and dialogue as approaches to reconciliation. Recently in Seoul the World Convocation on Justice, Peace and the Integrity of Creation continued this tradition by affirming the rejection of war, the negation of the theory of nuclear deterrence as morally justifiable, and rejection of the doctrine of national security.

We have learned that peace can never be achieved by sacrificing justice. Each sector of the World Council works from different starting points to confront the practical problems, but there is no divergence in aims or methods - the purpose is peace, overcoming the injustice encountered at the root of each problem. A recent example of the close collaboration between three commissions is found in events surrounding the independence of Namibia: CICARWS had the basic responsibility for supporting the programme for returning refugees, while CCIA and PCR assisted in the political dimensions of the process, supporting efforts to arrive at elections, and with the establishment of democracy a chance for lasting peace.

Because we are concerned to have a peace founded on justice, we have to endure until our attitude is understood and we can play some role - significant or humble - in the achievement of peace. A fundamental inspiration guiding our work is found in Psalm 85:10, "Righteousness and peace will kiss one another".

A second lesson from our history is that the global impact of the WCC in any situation determines its effectiveness in helping to solve the problems of a particular region. Thus the total impact of the WCC creates the conditions that make the work of peacemaking in dialogue credible and possible. Helping in peace processes is always a delicate undertaking and it is often not possible to talk about it publicly.

The image created of the WCC can mean that we do not have access to sectors of power in many western countries, but there is no way we will seek that access by giving up our calling for justice.

Yet we have to recognise that discussion and dialogue with industrial and financial centres of today's world are necessary if we want to be of use to the peoples who are suffering from the injustices of international processes. We need to encourage dialogue with Christians who are within these power structures. More participation by national churches in creating bridges for discussion will be helpful here.

Thirdly, this service of peace implies close cooperation with national churches. Sometimes the most important contribution we can make to resolving conflicts is to help people become aware of their responsibility for justice and peace within their own nation. Mobilisation of Christian people within situations of conflict helps create attitudes that are receptive to initiatives which can overcome conflicts. Relations with the churches and the ecumenical movement locally are essential since these are the real agents.

While every activity of the WCC in a particular country presupposes discussion with the national churches, the Council can and often must act or give its views even when they are in opposition to the opinion of the local church. There are situations where nationalism limits the vision of a church or fears paralyse it. Mutual correction in solidarity is essential. But the basic principle must be affirmed - that participation of the churches in the countries where there are conflicts is essential to our mode of working and to our being a fellowship of churches.

The World Council is in a privileged situation today in the ministry of reconciliation, but we have to increase our efforts and strengthen the relational aspects of our work in order to be a serious presence in so many conflict situations which call for an ecumenical presence or where our ecumenical conscience calls upon us to act.

New areas of concern are arising from the ethnic national and religious conflicts in many countries of Central and Eastern Europe. Here is a particular ecumenical responsibility, for many of these conflicts involve Christians of different traditions, faithful to different ethnic groups, while others

are in danger of confronting Christians with those of other faiths. This again focuses our attention on the importance of the relationship with those of other faiths today.

Even if relations between the great powers appear to have entered a period of détente, conflicts at local, national or international level unfortunately do not seem to decrease. The ministry of reconciliation must thus be given renewed consideration in the total perspective of the work of the Council as we look to the future. Our calling is not to a 'diplomatic' activity but to acts of service and obedience.

In conclusion, the General Secretary spoke of the Council as a community of love and of prayer which seeks through action, solidarity and reflection to be useful in the quest for models of more just societies, the expression of a practical love for one's neighbour, and a passionate affirmation of peace based on justice. In all we do we must be sure that the hope-bringing solidarity of the WCC for those who struggle for human rights, the dignity of women, and the affirmation of the cultural identity of the peoples, remains clearly at the centre of our prayers, our plans and our identity.

III. DISCUSSION OF BOTH REPORTS

There was a full discussion of both reports. Speakers expressed appreciation to both the Moderator and the General Secretary for their reflections.

(For convenience, comments have been grouped together according to the subject under discussion).

Dr Love referred to the moderator's mention of the commitments made at the recent JPIC World Convocation in Seoul, pointing out that four, not three, commitments were made, the last one calling for the eradication of racism and discrimination for all people. This came as an addition to the three that were brought to Seoul through the document by the JPIC Preparatory Group, and was the result of a very moving process.

Also speaking about the JPIC World Convocation, Archbishop Kirill expressed his concern, shared by many Orthodox participants, at the symbolism used in the final commitment

process when participants gathered around to touch the globe. This symbolism posed a serious problem because its significance was not properly understood, or was understood differently by the Orthodox, and created an impression that they were taking part in something which challenged their ecclesiological identity. He urged that in all our actions in the ecumenical movement, whether liturgical acts or theological resolutions, any kind of double meaning must be avoided; no one should feel ill at ease or come away with a sense of bitterness.

Secondly, the Archbishop perceived a tendency in the Council to try and create a sacrament out of a decision by linking a worship service to the task of decision-making. If this were really the case, he saw it as a contradiction to the Toronto Declaration - yet it is on the basis of this Declaration that the Orthodox Churches can be members of the WCC. He therefore reiterated the General Secretary's call for careful joint reflection on the nature of the World Council; a clear theological consensus must be found to express our joint understanding of the nature of fellowship we call the WCC.

The Moderator noted Archbishop Kirill's points and agreed on the necessity for theological reflection on the whole question of acts of covenanting and commitment; this is an important challenge for our future work in the Council and in the ecumenical movement.

Several speakers took up the question of Romania and the way the Central Committee had responded to this difficult issue at its Moscow meeting. Ms van der Veen-Schenkeveld said that we speak about all the WCC has done for Romania yet she felt ashamed not to be able to say that we did something special. Now we have to ask ourselves how we can act more effectively in future situations. Although the CCIA advises us to listen to national churches within a particular situation, she felt that sometimes other voices should be heard also, and urged that more attempt be made to find ways of being in solidarity with suffering peoples.

Bishop Russell said he had felt uneasy in Moscow because we did not take any clear position regarding Romania. He spoke of the recurring dilemma facing the Council as to whether to speak or keep silent on delicate issues. Silence can be seen as a lack of interest, but what effect do our statements in fact have? It was his belief that the answer lies in being

careful to limit the number of statements we make to a maximum of three and that these be very clear ensuring that more attention is be paid to what we say. He asked that the next Central Committee give attention to this matter.

Bishop Toth felt that we have to learn the painful lessons that God teaches us through history. The first lesson to be learned from events in Romania is that, if human rights are in question, then we must act regardless of anything else. The second lesson we have to learn is that the church in any political system can sometimes be identified with its leadership, especially in the church/state context. He saw the present challenge as being whether - or not - we are ready to confess in humility our inability to express clearly what our position was on this situation. To recognise our mistake is not enough - we have to make amends. He proposed that we send a message of apology to the Romanian churches in the form of a public statement regretting our lack of solidarity with them. This would help to clarify the relationship between the WCC and the Romanian churches.

Responding, the Moderator noted that Romania had been focussed upon in the context of our deliberations on Europe. He referred to the intervention by Bishop Toth on the need to express our weaknesses. In Moscow we discussed the Romanian situation, adopted the report on the subject from the General Secretary, but did not make any reference to human rights violations. This should be stated very clearly and we must learn from this failure.

Bishop Nifon expressed his gratitude to the WCC and the whole ecumenical family for their support for Romania over the years and particularly in recent months, and asked for continued prayers and action as they seek ways of working in the new spirit of freedom and democracy. He said that the Romanian Orthodox Church had made a self-analysis of its attitude regarding its former relationship with the state, doing so in a spirit of creative metanoia and repentance.

Dr Sowunmi felt that, recognising the different views of those from different regions, we should look at Central and Eastern European issues in greater detail and allow the spirit to lead us in our discussions.

Dr Supit considered that too much emphasis was put on the theological importance of ecumenical advancement and not enough time given to the role of the WCC in human rights

struggles over the past seven years. He asked what role the WCC had taken in the liberation of his country, Indonesia. The WCC seems to focus on other areas but avoids taking sides with certain political systems. There have been many team visits to Asia, Africa, and Latin America, but the focus is on defending peoples' struggles rather than dealing with political systems. This has never been on the WCC agenda and he did not think that any significant reflection on the situation in Central and Eastern Europe had been provided so far. Such reflections should be strengthened in terms of social struggle and reform.

Mr L. Thompson questioned the lack of concern shown by the ecumenical movement for the situation of the Americas. Since our attention seems more related to the European situation, he wondered if we have fallen into a media trap to the exclusion of the problems of other regions.

Dr Wilson commended the rich experience of worship we are sharing in the ecumenical community but stated that many questions remain. In Moscow the matter of inclusive language in liturgy was raised and it was said that this should be explored in future Central Committees. She questioned how and when this is being explored and how it will be addressed at the assembly.

The General Secretary responded that although the study requested in Hanover (1988) could not be undertaken until after the assembly, guidelines for use during the assembly had been prepared.

Mrs Mayland referred to the moderator's observation about growth in prayer and fellowship within the WCC community, and said that she and others had been enriched by this ecumenical spirituality. She thanked the General Secretary for his emphasis on diakonia and liturgy, but thought that in the years since Vancouver we have lost the stress on the eucharist and the goal of visible unity in eucharistic fellowship. She had found the JPIC convocation in Seoul challenging and the final worship very moving but she had felt a sense of pain that the making of the commitments could not be concluded with a sharing of the covenant in Christ's communion. We must face up to these pains and divisions and try to overcome them, yet we have given this a less important place in our programme and no provision is made for a eucharistic celebration during this meeting. She expressed her sincere hope that eucharistic worship will soon find a place in the Council's life.

In response, the Moderator expressed agreement with Mrs Mayland that people have gained the impression that the eucharistic community seems to have lost its place. This is a painful matter and a recurring one, but the issue of confessional discipline prevails. Work is being done on this through Faith and Order and in many other ways, and we can only hope and pray that one day this may become a reality.

Dr Graewe questioned the General Secretary's proposal that we need to look for new economic models. Communist and capitalist countries now find themselves in a situation where they cannot solve the problems of society. This failure led to a change in paradigms - a matter of looking at the problems from below - the point of departure for discussions relating to justice. Instead of looking for new models, existing ones should be made to function properly.

Metropolitan Gregorios was of the opinion that the real need is for something deeper than new models of society. He submitted that both socialism and liberalism - two forms of secular humanism - are to be questioned. The WCC should make a study on the need for new paradigms of reality. Everything is done in secular terms; we need to look at and question the continuing industrial urban patterns of development, the growth of modern science and technology which has powered this urban development, and institutions of the state in relation to education, public health, etc - these all need to be questioned, which means rethinking the structures of the church and of the World Council.

Mrs Zumach expressed regret that the moderator did not mention the Ecumenical Decade: Churches in Solidarity with Women. In response, Dr Held admitted he should have made reference to the Decade, as there is no doubt that in the context of a stronger commitment within our churches the Decade is playing a very important role.

Mr Sabug noted with regret that neither the Moderator nor the General Secretary had made reference to the Global Youth Gathering to take place in 1992. He felt this merited some mention since it is related to the future of the ecumenical movement.

In response, the General Secretary said there would be other opportunities during the Central Committee meeting to speak of the importance of building up the ecumenical youth network, but emphasised that the Global Youth Gathering does

deserve our prayers and support. The same is true of the Ecumenical Decade in Solidarity with Women. It must be remembered that this is the Churches' Decade and the results will come only as the churches take over this task - it is an ecumenical manifestation which has no equal in the life of the churches. The mid-point of the Decade (1993) will offer a chance for a thorough appraisal.

Bishop Preus said he missed the word 'freedom' in WCC reports and the fact that people in many situations have shown willingness to pay the price for freedom. It is too important a goal to be subsumed in other terms - it needs its own place.

DELIBERATIVE SESSIONS

I. SEVENTH ASSEMBLY

Dame Nita Barrow, presiding, invited Rev. Dr Avery Post, Moderator of the Assembly Planning Committee (APC) to report on the recent APC meeting.

Dr Post reminded Central Committee members that this was their last opportunity in formal session to make decisions regarding preparations for the Canberra Assembly. The 'acceleration of history' leads us to believe that changes will continue throughout the period between now and the assembly, and plans will need to be reviewed regularly in light of actual events. He felt that the providence of God had helped us in our choice of theme and sub-themes.

The WCC will be on the spot in Canberra - under God's judgement - but also on a world stage, and will be tested as an instrument of mission and ministry. Is prophetic concern really alive in the WCC? Is the Gospel being preached? Is the Council taking risks for unity or is it becoming cautionary? Is the theme a true pentecostal theme or only a passing whim? We do not want to make stupid mistakes, nor do we want to frustrate the Holy Spirit through careless preparation.

Some 80% of delegates will be attending their first assembly, and up to 50% will be experiencing their first WCC event.

We must therefore make every effort to prepare delegates for what they will encounter.

Mr John Denton, General Secretary of the Anglican Church of Australia and Chairman of the National Coordinating Committee for the Assembly, reported that special efforts have been made to establish and maintain good relations with the Australian Government. Secondly, he noted that the Anglican Church of Australia has a strong conservative wing, so that the coming of the WCC is an opportunity for them to enlarge their vision and understanding of the world church; it also means the World Council will be 'on test', particularly as regards conservative groups.

As Moderator of the Assembly Worship Committee (AWC), Dr Georges Tsetsis spoke of efforts to respond to the Central Committee's wish for meaningful worship services integrated into the life of the assembly. (For details, see report of the AWC, page 62ff).

Dr Tsetsis confirmed the plan to have a worship tent as at Vancouver, and said that a number of other areas would also be set aside for meditation throughout the assembly period. He outlined plans for daily morning worship services, midday and evening prayers.

Bishop Vercoe, a member of the APC from Aotearoa/New Zealand, gave an overview of current plans for the plenary sessions. Staff groups are working on these along the lines agreed by Central Committee in Moscow. The early plenaries are seen as the invocation by which we begin to welcome the Holy Spirit into the heart and soul of the assembly. Bishop Vercoe expressed his feeling that the Holy Spirit has already taken hold of us in our preparation.

Rev. Ruth Jefferson, a member of the APC from Canada, spoke on the work of the sections and sub-sections. This should be seen as the heart of the assembly, and will deal with the sub-themes and issues. Each delegate will belong to one section throughout the assembly, so it should be seen as a 'home base'; here theological and biblical reflection will be done.

Each section will sub-divide into some ten smaller sub-sections where the issues arising from the sub-themes will be discussed in detail. There will also be opportunity for meeting in regional groups in the sections.

Rev. Wesley Ariarajah, the staff person responsible for the Assembly programme planning, noted that the main difference from Vancouver would be the incorporation of the theological and biblical discussion on the sub-themes with the issues emerging from them. A paper on the theme and sub-themes developed as a result of several consultations had been shared with members of Central Committee and their comments were requested. A revised text would then be published and shared with delegates as part of the preparatory material. Mr Ariarajah then pointed to some of the issues arising from the sub-themes.

In discussion, Dr Graewe pointed out that although we need ethics for sustainability, it is not just a question of justice or lifestyle or science and technology, but it is inter-connected with the economic order.

Archbishop Habgood urged that the document being developed on the theme and sub-themes as part of the preparatory material for delegates should be simplified and made clearer, bearing in mind that so many would be attending a WCC meeting for the first time. He suggested that drafters ask themselves four questions: 1) What does this mean? 2) Is it clear? 3) Is it true? 4) Is it worth saying?

On the question of eucharistic celebrations, Prof. Than said that clearly it would not be possible for all participants to participate in one service. He referred to the earlier practice of the World Student Christian Federation of holding a preparatory service to reflect on the scandal of division as part of an act of penitence at our inability to achieve unity. He suggested that a time be set aside for the assembly to join in such an act of penitence, perhaps on the evening of Saturday 9 February.

II. ABORIGINAL PRESENTATION

The session began with the showing of the video "The Secret Country" which describes the continent of Australia from the viewpoint of the 'first Australians' - those to whom the land in fact belongs and who have lived there for thousands of years. The film describes what really happened when the British landed in Australia, something which is not recounted in school history books. The country was reported to be 'terra nullius' ('uninhabited') and yet it was the home of the indigenous people.

Bishop Arthur Malcolm, Aborigine Anglican Bishop and Chairman of the Aboriginal and Islander Commission of the Australian Council of Churches (ACC), spoke of his work among the Aboriginal people, which included visiting communities all over the continent. He hears many stories of the persecutions his people suffer. Their oral tradition of history is strong and they do not forget what happened to their forebears. He explained that one of his tasks, as a Christian, is to help white Australians understand the history, culture and customs of Aborigine people, and that they need to be accepted as good. Some land is being given back to those who own it, but there are still many land rights struggles and demands for justice.

He referred to the many different Aborigine tribes, explaining that only by talking peace with the elders of one tribe can those from another come to their land. This is why they found it so hard when the conquerors arrived and simply took the land which did not belong to them. Perhaps if the settlers had requested it, they would have been given land. Their mistake was to help themselves, ignoring the existence of the indigenous people.

The Bishop asked those coming to Canberra to take time to understand the Aborigine people, their struggles and hopes. "Black and white must walk together", he said. They are doing all they can to make the Canberra experience a good one for everyone, but he speculated whether, when the assembly is over, will we all be one, as we are in the sight of Jesus Christ?

Rev. David Gill, General Secretary of the Australian Council of Churches and former WCC staff member, urged those coming to Canberra to be sensitive above all to the Aborigine people and to their pain. But they should be sensitive also to the 'new' Australians who themselves are struggling to be understood. The churches in Australia are trying to be of support to the people, and he hoped the WCC's presence in assembly would offer a new visible kind of support.

Dr Avery Post reiterated that one of the important challenges for the Assembly would be the opportunity to meet Aborigine people, and to learn something of their strong spirituality. He noted that intense memories remain of the WCC team visit to Australia in 1981; delegates should be aware of this previous visit and its results, and the effects it had on the life of the churches. The APC has committed itself to under-

standing and accepting the struggle for self-determination of the indigenous people, and he stressed the value of building awareness as well as listening to the people and learning of their culture.

With regard to preparation for those going to Canberra, Dr Post urged delegates to make use of the resource material that would be available prior to the Assembly, including a video incorporating extracts of the film "The Secret Country".

Ms Ann Pattel-Gray, Secretary of the Aboriginal and Islander Commission of the ACC, responded to a question about health care in the Aboriginal community. She said there is little funding available for any kind of health services and facilities remain completely inadequate. Many live in appalling conditions, and leprosy, for example, has still not been brought under control.

She urged delegates to come with open hearts and ears. "The people are anxious to share their culture and history, and want to provide an experience that delegates will not forget." Nor should delegates forget the issues of justice.

Dr Lois Wilson summed up the presentation by reiterating the importance for delegates and others going to Canberra to begin their preparation immediately, suggesting that participants make a point of talking with Bishop Malcolm and Ann Pattel-Gray.

III. JUSTICE, PEACE AND THE INTEGRITY OF CREATION WORLD CONVOCATION, SEOUL, KOREA - MARCH 1990

Dr Marga Bührig, presiding, asked Dr Preman Niles to set the scene by showing a series of slides taken during the Convocation, including some of the symbolic elements used in worship which was central to the whole Convocation. There were also pictures of the Korean cultural presentation on the opening day, and of a dramatic performance later in the week describing the recent history of Korea and depicting the tragic division of the country and the longing of the people for reunification.

Rev. Margot Kaessmann gave a general report on the Convocation, mentioning that there had been positive as well as

negative comments, and she felt the churches stood somewhere in the middle. She referred to some of the difficulties encountered - substantive as well as organisational - and expressed gratitude to the Korean local committee who enabled them to be solved.

Many participants found it difficult to understand exactly what was expected of them in terms of the basic document, in spite of attempts made to explain the methodology to be used. Others felt that the perspectives of individual regions had not been taken sufficiently into consideration, and the tension between 'local' and 'global' came out very clearly.

The Message of the Convocation was well received, and includes the main concerns of Seoul in a very concise way.

A central part of the process concerned the ten Affirmations. While the process of voting in the plenary was laborious, it turned out to be a responsible way of handling this important text and ensuring real participation. The Affirmations can be described as a kind of ecumenical social-ethical catechism expressing the ecumenical consensus of our times.

With regard to the Act of Covenanting, the Convocation was under serious pressure of time and finally only the central statements of the four concretisations of the covenant were put to the vote. The fundamental concerns are the commitment for:

- a just international economic order and liberation from the foreign debt bondage;
- the true security of all nations and peoples and for a culture of non-violence;
- building a culture that can live in harmony with creation's integrity and preserving the earth's atmosphere;
- the eradication of racism and discrimination on national and international levels for all people.

These are an attempt to develop examples of how the Affirmations may be translated into practice around the world in a way that shows the interconnectedness of justice, peace and the integrity of creation.

A series of regional covenants was also made, an example being the very moving one between Israeli and Palestinian delegates.

The official advisers named by the Vatican, plus some seventy Roman Catholic visitors, made a constructive contribution to the Convocation. Here again was demonstrated the fact that confessional differences play a less important role in determining the differences in the conciliar process than regional and contextual perceptions. Mention was also made of the presence of representatives from other faiths who made valuable contributions to the debates from their own perspectives.

Dr Kaessman felt that Seoul was a creative experience of cooperation between churches and groups, without losing the different types of approaches. There were many confrontations and we need to use these to see how the experience of community can be stronger in practice. Local and global tensions were very present, and while contextual theology is recognised, more time has to be spent looking for one's own contribution.

In conclusion, Dr Kaessmann reminded Central Committee that we are at the beginning of a process of covenanting which can be very fruitful, and noted that this beginning has to be intensified during and after Canberra. A long path lies ahead; we must look at these commitments and ask others to work and act with us so that our vision becomes reality.

Dr Kim Yong-Bock then gave some personal reflections on the JPIC World Convocation and its implications for the ecumenical movement as a whole.

He opened by stating his belief that the most important thing about the Convocation is that the renewal of God's covenant has taken place in the present world and that this is a momentous historical beginning for our ecumenical movement. He felt this to be so because of our belief that it is God who has acted and we have begun to respond to God's Act of Covenant by entering into covenant solidarity for justice, peace and the integrity of creation. The question now is our faithfulness to this covenant.

Speaking from a local perspective he stated that the Korean ecumenical movement has been firmly connected to the process of covenant solidarity. In the Korean context this means an all-inclusive network of solidarity with victims of the atomic bomb, industrial pollution, human rights and injustice. It also means solidarity between the Korean people and the global ecumenical movement - mutual commitment and accountability in faithfulness.

For Dr Kim, the Convocation had three distinct qualities:

1. The manifestation on a global level of the interconnectedness between justice, peace and the integrity of creation. These struggles should not be divided, fragmented nor pitted against each other but should be intertwined and interwoven in all-inclusive ecumenical solidarity. He cited this as the only way to challenge the forces of evil and death that threaten the very survival of humanity on earth.

2. The ten Affirmations of faith and action made in Seoul were an attempt to guide the people of God to affirm faith in God, to reject and resist powers of death and to commit ourselves to struggle and act for justice, peace and integrity of creation. They demand the highest degree of faithfulness to our God, the most courageous acts of resistance and the deepest and most total commitment of our lives, even to the sacrifice of life itself. These Affirmations should guide our ecumenical spirituality where worship and struggle meet together. He hoped that they would be renewed in the worship life of the Canberra assembly.

3. The fact that we have recognised that God's covenant is all-embracing, encompassing all peoples on earth and all living things, even the whole of creation. By entering covenant solidarity we have opened a new horizon to include the poor, the oppressed and those of different religious faiths and political convictions who are all struggling for justice, peace and the integrity of creation.

Dr Kim concluded by impressing on Central Committee that it is in this context of covenant solidarity that the true identity and uniqueness of Christian faith and witness to the Gospel of Jesus Christ is to be manifested and professed as the power of God for justice, peace and the integrity of creation.

The Most Rev. W.P. Khotso Makhulu began his presentation by expressing two requests coming from Seoul:

1. In covenanting, the WCC is requested to provide instrumentalities to extend and maintain the JPIC process. This act of covenanting calls upon us to make our own commitments at the Seventh Assembly to assure the continuation of this process;

2. In relation to the 500 years of the colonisation of the Americas there is a request that substantial work be done so

that an appropriate statement and a possible covenant be prepared by this session of the Central Committee for the Assembly in Canberra in 1991.

The Archbishop urged that between Seoul, Geneva and Canberra we should be aiming towards covenanting for life. In Canberra we should look at the stages which our churches have reached. It became clear in Seoul that all are at different stages of preparation, largely dictated by the contexts from which we come. Some regions had participated in preparatory meetings while others had not. It is important to recognise these different stages of awareness and we should look at how covenants can be discussed and acted upon.

He hoped that Canberra would enable us to look at implications in the acts of covenanting to bring new quality into the life of the ecumenical movement, especially in worship. In Canberra one full plenary session would be devoted to our own commitments from Seoul.

In addition, we must look at regional and local understandings of covenant to see how the commitments made in Seoul can be made real in our own contexts. Seoul was a prelude to a great process. Canberra may enable us to highlight and identify some areas of the work started there, but if it is to go on, we should have a perspective as we go towards the year 2000. We must work to keep up the momentum and discuss at regional level how the implications impinge on our lives.

Learning becomes crucial, we cannot rely on guesswork. We should use all expert knowledge available to promote JPIC work, not confined to meetings with scientists, but also with those who share common ideals, those professing other faiths, members of different political parties, etc.

It is easy, he warned, in an ecumenical international conference to over-congratulate ourselves. We must not do this now but must consider ways of evaluating the whole process in a few years time.

In conclusion, the Archbishop reaffirmed the interconnectedness of the three elements of justice, peace and integrity of creation and the fact that we must affirm awareness and commitment to a comprehensive approach.

Dr Bührig then opened the floor for discussion and questions.

Dr Tsetsis asked why the rainbow was used as one of the symbols at the Convocation, pointing out that this is also a symbol of the New Age movements. Was this coincidental? Secondly, he did not like the reference to the cross as one symbol among many. In response, Dr Kaessmann said that the rainbow is a very biblical concept, a sign of hope; the cross is also a central symbol of our faith to express hope and pain. She felt these Biblical symbols to be appropriate.

Rev. Rune Forsbeck said that a letter was written to the WCC by the Swedish Ecumenical Council in 1989 as part of the outcome of the 1983 Uppsala Life and Peace Conference, and the Swedish Council are trying to elaborate on this aspect of non-violence. If churches and NCCs are interested in working together on this, the Swedish Ecumenical Council is ready to prepare a document for the assembly.

Mr L. Thompson found the reflections hypothetical and challenged the use of the term 'preferential option for the poor'. He found it condescending and meaningless, and asked why we do not speak of God's stand against the rich and powerful? Dr Kaessmann did not agree and felt that this would need discussion as to its biblical correctness.

Dr Sowunmi thought the final document had good theological rooting and clarity of language but the problem was how to implement the practical aspect and see what can be done to make it more realistic. In response it was noted that it is for the member churches to take practical steps to follow up on the work done in Seoul. Dr Sowunmi also asked who was to do the substantial work requested relating to the 500th anniversary celebrations of the colonisation of the Americas; it was noted that proposals have yet to be made.

His Beatitude Parthenios felt the language of the document was not helpful. The idea of covenant is not new, but there is reference to a 'new covenant' that we will try to create. He asked for more clarity of language to enable people to understand better and thus to feel they own the document. Dr Kaessman felt that it was clearly stated that the Covenant is given by God, while the acts of covenant are a few examples of how we can respond.

Ms Larsson was present at Seoul and felt that disappointment over some matters should not spoil the continuing process. She considered the decision of Central Committee to be crucial because the threats we face are very real. We must

find some way for the assembly in Canberra to respond and to take up the Acts of Covenant from Seoul. But this was only part of the process which must continue, reaffirming the interconnectedness.

Mr Lodberg liked the formulation of interconnectedness, but felt that in the original mandate from Vancouver we had missed the ecclesiological connection in the ethical field; this should now be looked at. The term 'conciliar process' was not used in the documents from Seoul, although in Vancouver it was seen as very important. He saw Canberra and the Faith and Order conference in 1993 as important next steps in the JPIC process. In response, Dr Kaessmann said it was decided not to use the term 'conciliar process' for the time being because of the different understandings it evokes.

IV. SOUTH AFRICA

Dr Sylvia Talbot, presiding, invited the Rev. Frank Chikane, General Secretary of the South African Council of Churches (SACC), to share his experiences and impressions of recent events in South Africa.

After expressing thanks for the continuing support of the international church community, Mr Chikane spoke of the exciting, encouraging but also disturbing happenings of the past two months. Events like the release of Nelson Mandela and the miracle of Namibia show that God has indeed visited his people and is doing surprising things among us. Such events offer encouragement because they affirm the hope that, after so much suffering and pain and misery, the oppressed peoples of South Africa will at last be free - now not simply a matter of faith but a question of time. On the other hand, there is much that is disturbing because, in spite of the impression of freedom in the wake of Nelson Mandela's release, in fact the pillars of apartheid are still in place.

Pressure on the South African government must continue unabated; sanctions must not be lifted until apartheid is dismantled. Before negotiations can begin a number of conditions must be met, including the unconditional release of prisoners and the return of those in exile. Even a start of negotiations is not sufficient reason to end sanctions, as long as the Internal Security Act is in force and the pillars of apartheid remain intact.

In view of the widespread misunderstanding he found in Europe and elsewhere regarding the current situation in South Africa, Mr Chikane elaborated on four areas of conflict: First the senseless violence in Natal, which is one of the reasons for the non-withdrawal of the state of emergency. This is not a tribal war but a war between families, between Zulu-speaking people belonging to the same tribe - that is the tragedy.

Secondly, conflicts are going on between black people. But such violence could not happen unless there were some kind of systematic strategy. Nothing can be proved, but it appears that specialised units have been formed to spark off such conflicts and tensions and to cause confusion.

Other conflicts are related to the homelands and the struggle to dismantle apartheid authorities. Following the release of Nelson Mandela, some of the homelands decided to maintain apartheid structures. But the people wanted to be part of South Africa; they wanted to be free. When the authorities refused to change, the people resorted again to violent methods and so the repression continues.

The role of the church is to show concern for those who are the least in society, those who are victimised because they have no name. As the church we must be prophetic, and take responsibility for ensuring that all the conditions for negotiations are met; and once begun we must see that the negotiations continue, and that justice is done.

Once South Africa has been constituted as a new society, the church will have an even more important task to perform - that of reconstruction, healing and reconciliation. Meanwhile our responsibility is the reception of detainees, prisoners, and exiles returning home. This will become an enormous task and we are counting on the international church community to continue to be in solidarity with us. The church must be a healing agent not only in South Africa but in the whole world.

Archbishop Makhulu then spoke of the euphoric response to events in South Africa by many in the Frontline States (FLS), noting that in general people in Botswana are experiencing a sense of relief at the changes being proposed and at the ending of illegal cross-border activities by the South African government. There is hope that if there is to be peace in South Africa, peace may also come to the Frontline states.

There is talk about transfer of power but not about the eradication of apartheid. In neighbouring countries there is

a growth in investment in South Africa and a strong economic South African presence on which the FLS are dependent.

Lesotho is an independent sovereign state, but in reality it is a bantustan. The military régime is being propped up by the South African government. Swaziland is small, with no possibility to fight against the South African situation, so it becomes an outlet for South African influence.

The Archbishop spoke of the excitement aroused by the independence of Namibia and what it means for those in the Frontline states. But there is concern that the cease-fire agreement does not seem to be holding; skirmishes continue within Angola, and there are allegations of the use of chemical warfare. Civil war continues in Mozambique, causing a great deal of suffering.

It is in the interests of the FLS that there be peace in South Africa so that they can be left in peace themselves and take care of their own destiny. What is important for us, he said, is a return to a rule of law ensuring that people are no longer obliged to lead a marginalised existence. In the Frontline States we hope a new climate of opinion in the region can develop, especially as South Africans move towards negotiations and finding a solution. The longer it takes to reach the negotiating table and proceed with the restoration of justice, the more likely it is that we will be faced with an influx of those fleeing from injustice.

Dame Nita Barrow spoke of two visits to Namibia on behalf of the WCC - as an observer at the election process in November 1989 and recently at the independence celebrations. It was a wonderful experience to witness a people at this moment of becoming independent - sooner than their wildest dreams! - as well as a privilege to represent people whose hearts have been in the struggle. But the most difficult days for Namibia lie ahead - our prayers and our resources are much needed.

Rev. Dr Lois Wilson, who also attended the Namibian independence celebrations, spoke of the birth of a nation in terms of something risky, joyous, requiring long labour but exuberant with joy when it happens. The celebrations were full of singing and dancing. Dr Wilson felt it was important for Central Committee to know that the WCC was recognised because of its presence through staff members as well as through the involvement of its member churches, especially those belonging to the Christian Council of Namibia.

The economic viability of Namibia is very much tied to South Africa. Support by churches outside the country is vitally important; health and education systems need to be built up, the work of rehabilitation and reconstruction continued. The mentality of the people has to change: they need to think themselves into a new identity. The role of the OAU and of the international community is also important, especially in view of the fears that events in Eastern and Central Europe might eclipse what is happening in Namibia.

In discussion, Dr Olivia Muchena spoke of her own experience following independence in Zimbabwe, and urged that churches in a position to lobby their governments to continue sanctions against South Africa should do so; this must be a continuing process. A reconciliation and healing process is now needed, and she suggested that a study or workshop be set up to gather experiences on how this process can be prepared for.

Mr van Butselaar expressed hope of a true reconciliation based on justice for all, not a false one that tries to cover up apartheid. On the other hand, there is awareness of the dangers of the present situation and the need to continue sanctions. He referred to reports that white emigration from Eastern Europe to South Africa is increasing, and urged that those in Eastern Europe take steps to dissuade this. If the new freedom in Europe becomes an additional burden for the south that would be too bad. Mr Chikane urged that skilled white people not be encouraged to come to South Africa as it would provide the government with another excuse to postpone investing in education for black people.

Mrs Gcabashe also pleaded that pressure for sanctions be intensified: she expressed concern that what is happening in Europe may lead to the international community forgetting about them in order to concentrate on events in Europe.

V. EVENTS IN EASTERN AND CENTRAL EUROPE

Archbishop Makhulu, presiding, welcomed the panel of speakers: Academician Sergei Averintsev (an MP from the USSR), Landesbischof Dr Johannes W. Hempel (GDR), (Bishop-elect) Pastor László Tökés (Reformed Church of Romania) and Mr Ninan Koshy.

Mr Averintsev introduced himself as an intellectual working in the secular field of Russian culture and at the same time

a practising layman and member of the Russian Orthodox Church. People in this section of society have always existed in Soviet history but have not been permitted to express themselves on ecclesiastical questions or matters related to church life.

He spoke of the need for ecumenism to be built not on secular ideas, nor on the manipulation of theological terms, nor upon the skills of ecclesiastical diplomacy, but upon the mystical power of the name of Jesus Christ. We must accept in the otherness of our neighbour the image of God's own otherness.

What is ecumenism? It is not the same as secularism; rather it is a profound humility in the presence of otherness. He felt that people in the USSR have lost their Orthodox roots and tend to express their faith in negative rather than in positive terms. A new Orthodox identity must be found. The present situation lacks definition; there is no legal regulation regarding religious freedom, as the old regulation has been suspended. A working group is drafting legislation on this issue but nothing is yet finalised.

Attempts to teach religion in schools are limited because the teachers do not have sufficient knowledge themselves. Yet there is joy in seeing many churches being reopened, though many buildings are half destroyed and services are taking place among the ruins.

He spoke of the growing number of Christians and the new spirit of freedom which means that they can go to church without fear of reprisals such as losing their jobs.

Bishop Hempel offered seven suggestions from the standpoint of the churches in the GDR:

1. **Remaining watchful** - The results of the non-violent revolution are still incomplete and many uncertainties and some distrust remain. The new situation seems less perfect than had been hoped, and the attitude of resignation is spreading more relentlessly than could have been foreseen. So the churches must try to see that the changes are evaluated and classified into what is good and what represents new dangers; illusions must be replaced by realistic hopes for society.

2. **Adjustment and recovery** - The leaders of the old regime were primarily responsible for the past, but many including

Christians and church leaders lived in the system and indirectly kept it stable. If this is not recognised it will register deep within people. Where is the boundary between punishment of injustice and the avoidance of vengeance governed by the emotions? What does it mean for Christians to belong to a people of whom one need not be ashamed - and where does arrogant nationalism begin?

3. Against wealth - Since the church serves one Lord who has warned his followers against accumulating treasures, so the church must resist the power of earthly wealth. The ending of socialist power systems has left a legacy of economic destabilisation and many are dependent on help from the West. In spite of help received over the years we have become poorer and this has helped people even outside the church to trust the church. As things change, the churches must see that they remain simple and that their status in society does not become superior to that of the people. The church must give support to the new poor and to the underprivileged.

4. Taking the 'Base' seriously - We must not forget that Christians as well as non-Christians and those on the margin of the church initiated an essential part of recent changes. Church leaders really needed the 'base communities' if they were to remain the church; a narrowing of the gap between leadership and 'base' is one of their continuing tasks.

5. Monitoring compromises - We cannot exist without compromises for these are not always negative - unless they become the norm and are seen as the only course to be taken. The churches have the task of explaining the reality of compromise and the need to recognise it as such, approving or rejecting each case on its own merits.

6. An expanding horizon - It is understandable that people have been fully involved in their own struggles amid the changes going on, but this cannot continue so. Our problems are connected with those of other regions; socialist problems continue to exist in the world. The church has a task to expand our human horizons so that it can grasp the injustices and distress of humanity at a wider level.

7. True life in Christ - The proclamation of true life in the fullness of Christ remains central in the church, but this does not necessarily mean a life of plenty - it is not a question of 'things'. Justice, peace and the integrity of creation call for spiritual freedom in dealing with the

earth's resources. The church must not be a spectator looking in from outside as it were, but must be painfully involved in processes which may be counter to the call of Christ, thus also engaging in a struggle against itself.

Rev. László Tökés spoke on the possible role of Romania's churches in the social renewal of the country.

He referred to the persistent refusal by church leaders to present the true situation of the churches in Romania with the pretext that everything was fine and the churches were able to perform their mission in peace and freedom. This gave birth to a gross misconception and false impression to which many church organisations including the WCC fell victim.

In fact, the Romanian church authorities succeeded in misleading their sister churches and public opinion of the ecumenical movement abroad in the same fashion as the Ceaucescu regime deceived the international diplomatic community. Those representing the Romanian churches internationally were deeply intertwined with the state policy structure, and under the label of ecumenism they represented the direct interests of an inhuman, ungodly and oppressive regime, at the expense of their own believers.

During this past period, the whole population lived under severe and brutal repression. The minority churches suffered a dual form of oppression: without religious freedom they were pushed to the periphery of society and were unable to fulfil their mission in the world. A monolithic control structure, similar to the state structure, was reproduced within the churches; ecumenism too was subjected to this repressive structure, distorting the concept of Christian unity and manipulating the international contacts of the church to serve the purpose of state propaganda and falsehood. So the gap between the church's mission and its actual practice increased; the church hierarchy grew distant from the people, restricting the freedom to worship.

Yet the churches remained the last refuge of the oppressed; they became guardians of evangelical, historical, traditional and human values. Drawing strength from their faith they kept the hope of liberation alive in the people. While all denominations to a greater or lesser extent became compromised in their relations with the totalitarian system, at the same time they tried to fulfil their Christian calling in the world. This duality produced a deep schizophrenia in ques-

tions of faith. But now this untenable situation is over and the path is opened to the cleansing and renewal of the churches.

We are beyond this now, said Pastor Tökés. Following the long era of captivity and falsehood, we can present for the world to see the undisguised truth about our 'bondage', and at last we can pursue the true mission and evangelical role of the church in society. He urged that the WCC, breaking the strait-jacket of ecumenical diplomacy, now pay attention to the real situation of churches in Romania and furnish them with moral support and Christian solidarity in their search for the way.

Pastor Tökés continued by reminding participants that Christ sent his disciples out into a divided and broken world - just like that in Romania today. This mission to serve the world and its people must be accepted not simply from a sense of responsibility for our fellows but as a duty to society. In Romania the church is the only institution which survived the downfall of the monolithic one-party state. This gives the church the possibility of representing the genuine interests of the people and fulfilling its task of evangelism.

In the countries of Central and Eastern Europe the churches are assuming a significant role in the process of social transformation and renewal. There are many illustrations that God wants to use his churches for the renewal of society, supplementing our powerlessness with his power. Our churches are faced with a clear challenge by the Word of God for the renewal and transformation of society and the cause of democratisation. God is offering an unprecedented role for the church to play to his greater glory and to the good of humankind. Our churches have yet to recognise their present mission, for they have not yet had a chance to prepare themselves to perform this service. They must renew themselves before taking part in the renewal of society; they must obey the Gospel teaching and be converted and cleansed. Only then can they become instruments of God in the cause of reconciliation and the creation of a new and just world order. This task will surely be at least as difficult as it was to stand in opposition to the dictatorship.

Bishop Nagy then spoke about the growing realisation among the Hungarian churches of the enormity of the task that lies ahead, and asked for the assistance of the World Council, not only in concrete ways but in recognising mistakes made in the past and resolving to surmount them in a spirit of

justice. Secondly, he said, it is essential that the churches of Eastern Europe face the challenges in a spirit of peace without violence. Although at first it seemed that things had changed in Romania, new hostilities between ethnic minorities are arising which present yet new challenges. He felt that such problems being experienced in many Central and Eastern European countries ought to be shared in the context of the participatory states of the Helsinki Final Act which could take up such issues as collective guarantees for the rights of minorities.

Mr Ninan Koshy based his remarks on a paper he had prepared entitled: "Changes in Socialist Countries and some Implications for the Churches and the WCC".

The events in Central and Eastern Europe have consequences for the rest of the world and implications for the churches and for the WCC. There are many uncertainties and ambiguities as well as high hopes for a better future.

It all began with perestroika and glasnost and new political thinking, a clearly formulated response to a deep crisis in the Soviet Union. One assumption - now being questioned - is that reformed communist parties would themselves lead and guide the reforms. Clearly there is a crisis in socialism but what is not evident is its nature and whether or not it is terminal; new undefined models are coming into view but the debate will continue.

Socialist societies had three characteristics: highly centralised planning, domination by a single party, and isolation. The crisis in socialism was deepened by its incapacity to deal with both political and economic reforms at the same time; the Soviet Union chose political reforms but this has led to demands for economic results. China tried the reverse.

What kind of political structure will ensure justice? The real arguments in Eastern Europe will be less between economic liberalism and social democracy than between an open and tolerant vision of society and more bigoted or authoritarian ones.

An unprecedented upsurge of nationalism is now being expressed in terms of independence, nationality rights, ethnic justice - a highly explosive situation. The response must be dialogue and negotiations, not force and violence.

We have reached a new stage in international relations which offers new prospects of disarmament. However, there are shifts in the nature of conflicts, and an intensification of civil wars.

The present preoccupation with Europe is understandable but could be costly to the developing areas of the world. Mr Koshy pointed out that changes are also happening in other socialist countries such as Mozambique, Angola and Ethiopia, opening up new challenges and opportunities for the churches:

- The crisis in socialist societies is also one of spiritual dimensions: witness becomes more significant and confronts new challenges;
- New church-state relations, new styles of facing issues in society and in shaping public opinion;
- New pastoral and diaconal tasks for the churches;
- A new stage in Christian-Marxist relations: new insights of the last decades should provide some clues as to the kind of society we may want to shape;
- An overlapping of national identity with religious/confessional identity; there is no evidence that the churches will be able to take a just position because of this kind of identification;
- Ecumenical relations have already been adversely affected in some situations.

Regarding implications for the WCC and for the ecumenical movement, once again it is the decisive issue of the relation between the Church and the world which claims the centre of attention as we move towards the future:

- The Affirmations and Covenants from the JPIC World Convocation provide a basis for fresh exploration of the aim and content of ecumenical social thought. The new global search for a model of society ensuring justice, participation and sustainability makes demands on us to provide criteria undergirding it by the enriching experiences of those struggling for such a society;
- Responding to new dynamics in international relations by careful analysis and monitoring in order to formulate new policies in areas of peace and disarmament;
- Ecumenical support to the churches must continue and those preoccupied with their own struggles must be reminded about their continuing global responsibilities;
- Facilitating the sharing of experiences by those churches that have been under socialist regimes.

The next few years are critical for Central and Eastern Europe, concluded Mr Koshy, and will have significant consequences for the rest of the world.

There followed a full discussion in which many participants from Eastern and Central Europe spoke of their own recent experiences.

Metropolitan Pankraty expressed appreciation for the opportunities offered to the Bulgarian churches over the recent difficult years to be invited to meetings and experience the fellowship of the ecumenical movement; he asked for prayers as well as moral support in the coming period of renewal. Ms Petrova spoke of the joy of the people that Christmas and Easter have been made official holidays, and that a number of buildings and other items belonging to the church are to be restored.

Prof. Smolik shared something of events in Czechoslovakia and spoke of the power of the powerless as manifested in the revolution, which had been to a large extent initiated by students, including the theological students of his faculty in Prague. The revolution changed the order of priorities - non-violence became the most important and the economic issue did not play a decisive role. The question now is how to use this new freedom? It is the task of the churches to bring new visions, but first there is need for repentance and reconciliation.

Bishop Michalko referred to the beginnings of communism in Czechoslovakia in 1948 when it was expected to be a short-lived phenomenon. The churches had not been prepared for communism, nor were they prepared for the sudden arrival of liberation and freedom. They now have the task of educating the people which has been done only to a very limited degree over the past 40 years.

Bishop Jeremias spoke on behalf of the small WCC member churches in Poland, torn between joy and fear. Of course they were happy about the new freedom which makes their life easier, but they fear the growing intolerance and almost fanatic nationalism that is developing. The Orthodox churches of Eastern Europe have greatly suffered during this century due to persecution and the loss of many churches either because they were destroyed or taken over by the Roman Catholics. These historical facts are not well-known outside Poland.

Dr Woratz stressed the fact that the churches of German Democratic Republic have made a considerable contribution to the changes that have taken place, but there is disappointment at the way things are developing, that so many people have decided in favour of material needs rather than moral values. She asked that ways be found to share experiences and urged that the church continue to be the church, existing for the marginalised, not forgetting the problems of the world which need increasing attention.

Bishop Toth, Hungary, expressed appreciation to Pastor Tökés for speaking the truth in love, and urged that the WCC make all possible efforts to help the Romanian churches to find ways to bring about peace in the midst of the current ethnic conflicts. He spoke of the need for careful study and reflection on the complex issues raised by events in Central and Eastern Europe, especially their spiritual and theological dimensions. Christian/Marxist dialogue must continue.

Mr Buevski spoke of the 70 years of post-revolutionary existence of the Russian Orthodox Church and noted that the Church has continued to carry out its mission of witness and guidance of believers, strengthening the people of God. It has participated in peace-making and in reconstruction, and has had a strong impact on society, both on believers and non-believers.

Dr Tolen, speaking as an African, expressed his joy at the freedom of expression now acquired by brothers and sisters in Central and Eastern European countries. From his context he stated that capitalism had also failed and asked when the time would come for capitalism to engage in self-criticism as was now the case with socialism. With reference to the number of Eastern Europeans applying to emigrate to South Africa, Dr Tolen urged the churches to explain to people the kind of situation they would be going to.

Archbishop Vikström asked a question raised at the Europe Regional Meeting: In order to gain a more balanced picture of the role of the WCC in Eastern Europe since 1948, would it be possible to open the archives referring to activities in the realm of 'hidden diplomacy'?

Metropolitan Chrysostomos of Peristerion reported on the situation on Albania which is the only country in the world where religion is prohibited by the constitution; also the violation of human rights continues. He urged that Central

Committee take action and not remain indifferent to the suffering people waiting and hoping for freedom.

Bishop Finau, from the Pacific region, said it appeared to him from his experience of the Pacific and in particular of Fiji, that when an ideology comes to an end or begins to fall it provides a new context of faith. Thus the challenge now is what sort of faith do we develop within the new context? Each new situation is a challenge to re-examine our faith.

Mr Sabug warned that lessons must be learned from events taking place in other countries: there was euphoria in the Philippines after former President Marcos was deposed but the end of an oppressive regime does not necessarily bring freedom; they are now back to a situation of martial law. He asked participants to share with the WCC Youth Office statements, reflections and stories about youth involvement in bringing about the recent changes in their countries.

Mrs Mayland shared some of the issues discussed at the Ecumenical Women's Forum meeting held recently in Budapest where mention was made of the importance of the building up of trust, not only in East/West terms but also North/South.

New opportunities for religious education in Eastern Europe must be taken up; women are asking for support for their work in training others. The new economic situation gives rise to fears in some areas that women's rights will be denied, with the ending of crèches and child care leading to unemployment.

Mr van der Zee expressed the concern felt in the Netherlands about the revival of anti-semitism in the Soviet Union.

Mr Averintsev responded that this evil had to some extent been latent, but with glasnost their life had become more transparent. Theologically it is a question of repentance: either one accepts the blame and repents, or one looks for others to blame.

PUBLIC ISSUES

At a business session on 27 March, Dr Lois Wilson, Moderator of the Public Issues Committee (PIC), reported that, in addition to the public issues agreed at the opening session, the Officers would send a pastoral letter to heads of churches in Lesotho. With regard to a proposal for a statement on the Horn of Africa, the PIC felt it was preferable to support the ongoing work of the World Council in this sensitive region.

A first reading of the statements took place on 29 March and an opportunity for written amendments and comments was given.

During the first session on 30 March Dr Wilson presented the revised drafts, several of which gave rise to considerable discussion. The final texts were brought to a later session and after further discussion they were adopted.

I. South Africa

The statement, with some amendments, was approved as follows:

Preamble

2 February 1990 marked a watershed in the evolution of South African politics. On that day, South African State President F.W. de Klerk announced "far-reaching" decisions which bore significance for the political future of the country and the struggle against apartheid.

On 11 February, Mr Nelson Mandela was released from prison and immediately took on a high profile political role, generating hope that a negotiated settlement was now a distinct possibility.

These developments were enthusiastically welcomed worldwide. The liberation movement in all its manifestations has begun to set up political operations within South Africa. It has now become possible to organise activities of the Pan-Africanist Congress (PAC) and the African National Congress (ANC) within the country. An important meeting will take place in South Africa between a delegation from the ANC and the government of President de Klerk on 11 April 1990.

This raises questions about the need for more effective and targetted strategies for the elimination of apartheid in South Africa. The WCC has, since Cottesloe 1960, consistently committed itself to work for change and supported the struggle of the peoples of South Africa for liberation.

It must be noted that the harsh reality of apartheid is still being experienced by the people of South Africa. Violence is escalating in the black townships and is especially effecting children and women. Revelations are emerging that much of the violence was orchestrated by the security forces. The popular rejection of the Bantustans has taken such proportions that coups, boycotts and strikes have been staged. There is a growing demand for the so-called homelands to be reintegrated with South Africa. Political rivalry among black groups has led to senseless violence, brutal murders, destruction of property and whole communities have had to flee their homes. On the political front oppressive and discriminatory legislation is still in place; and the security forces continue to unleash their violence upon unarmed demonstrators. In short, the pillars of apartheid are still in place.

On 14 December 1989, the United Nations General Assembly met in a special session and resolved to adopt a Declaration by a consensus vote. This Declaration outlines some fundamental principles for an internationally acceptable and just solution to the struggle in South Africa. In addition, it defines the conditions necessary to set a climate conducive to negotiations and then sets out a programme of action.

In response to the new situation in South Africa, the World Council of Churches Programme to Combat Racism called an emergency meeting in Harare on 16-17 February 1990, in cooperation with the South African Council of Churches. The meeting adopted the principles of the United Nations Declaration as the "best way to bring about a legitimate, democratic, just and sovereign South Africa".

This Central Committee meeting in Geneva 25-30 March 1990

- gives thanks to God for the changes now taking place in South Africa; to the democratic forces within South Africa which have made enormous sacrifices over a long time and sustained their hope in adverse circumstances,

and the ecumenical community who responded with actions of solidarity for the cause of justice and peace;

- believes that the pressure of international sanctions has helped bring about this breakthrough and commends those governments which implemented sanctions;
- affirms that the United Nations Declaration on South Africa contains the broadest international consensus on the process towards a negotiated solution to the conflict in South Africa; and
- endorses, in particular, the view that the political objective of the negotiation process in South Africa is to secure a legitimate, democratic, just and sovereign state according to internationally accepted standards. These standards are that:

- "(a) South Africa shall become a united, non-racial and democratic State;
- (b) All its people shall enjoy common and equal citizenship and nationality, regardless of race, colour, sex or creed;
- (c) All its people shall have the right to participate in the government and administration of the country on the basis of universal, equal suffrage, under a non-racial voters' roll, and by secret ballot, in a united and non-fragmented South Africa;
- (d) All shall have the right to form and join any political party of their choice, provided that this is not in furtherance of racism;
- (e) All shall enjoy universally recognised human rights, freedoms and civil liberties, protected under an entrenched bill of rights;
- (f) South Africa shall have a legal system that will guarantee equality of all before the law;
- (g) South Africa shall have an independent and non-racial judiciary;
- (h) There shall be created an economic order that will promote and advance the well-being of all South Africans;

- (i) A democratic South Africa shall respect the rights, sovereignty and territorial integrity of all countries and pursue a policy of peace, friendship, and mutually beneficial co-operation with all peoples."

[Source: United Nations General Assembly Declaration on South Africa adopted on 14 December 1989: "Declaration on Apartheid and its destructive consequences in Southern Africa" (A/RES/S-16/1)]

Therefore, the World Council of Churches

- urges all parties in South Africa to negotiate the future of their country and its people in a spirit of unity; supports the process of negotiations as the best means for resolving the problems of South Africa, and urges all parties to enter into the process with honesty and integrity;
- welcomes the release of Nelson Mandela and renews its call for the release of all political prisoners;
- calls for an end to the violence; for restraint in the activities of the police and the security forces; and for reconciliation in order to ensure a peaceful transition to a just dispensation;
- calls upon the churches
 - to pray that the people of South Africa may be guided to discern the best possible means to establish peace and justice in their country and to observe 11 April as a day of prayer for a peaceful solution to the conflict in South Africa;
 - to continue to campaign for comprehensive and mandatory sanctions until there is clear evidence of the elimination of all laws supporting apartheid, and of "profound and irreversible changes" as the UN Declaration states; and
 - to provide such assistance to the churches in South Africa and to the liberation movements as would facilitate their efforts to bring about, by the total elimination of apartheid, a South Africa which can be proudly received into the community of nations and into the fellowship of churches.

II. Statement on issues arising out of Developments in Central and Eastern Europe

Several amendments were proposed and discussed. Mr Knoblauch spoke of some apprehension in countries of Latin America that with an opening up of the USA to Europe, it might harden its attitude towards Latin America. Secondly, churches in countries such as Argentina, which had been through the transition from dictatorship to democracy, could make some contribution to those experiencing these changes in Europe.

Metropolitan Chrysostomos of Peristerion urged that special attention be paid to the situation in Albania, and asked why no consideration had been given to making a separate statement. Mr Fischer reiterated that Albania is the only country where religious life is forbidden constitutionally, and he felt the opportunity to speak out on this situation should not be missed.

Dr Wilson reminded members of Central Committee that there was no reason why their own churches should not make statements on the various situations of concern, and noted that in some cases these could be more strongly worded than a text that has to obtain the agreement of such a wide variety of opinions.

At a later session, in presenting the final draft, Dr Wilson indicated that it had not been possible to incorporate into the statement any detailed reference to the situations in Lithuania, the Uniate issue in the Ukraine, and the question of European migration to South Africa. The CCIA staff are asked to take up these issues as priorities in their ongoing work.

Bishop Jeremias raised again an issue which was of crucial importance to the Orthodox churches, reference to which had not been included in the draft statement. He could not accept such an apparent lack of concern about the serious conflict related to the Uniates. He urged that, either through CCIA or the Joint Working Group, an ad hoc group be set up to give special attention to the questions raised.

The General Secretary explained that he and other staff were indeed carefully following the situation but that it had first of all been seen as an internal matter for the Orthodox Churches. It was only now that they were asking for the participation of the ecumenical family in resolving the

problems, and he would bring an interim report to the Executive Committee in September. He did not feel it would be helpful to make a public statement on this issue.

Bishop Jeremias stressed the importance of including a reference to the issue in the statement on Eastern Europe, and it was agreed to mention "attempts to revitalise the Union of Brest-Litovsk of 1596".

The statement was approved as amended: ✓

The Central Committee of the WCC meeting in Geneva, March 1990, welcomes the developments in Central and Eastern Europe which are bringing in new liberties and processes towards participatory democracy to many countries including the Soviet Union, Hungary, Poland, the German Democratic Republic, Czechoslovakia, Bulgaria, Romania and Yugoslavia. We pay tribute to the special role that youth have played within some of these countries to bring about change. We rejoice with the churches in these new developments and in the subsequent possibilities for renewal and diaconal service. At the same time, however, we deplore the fact that people of Albania are still deprived of any religious freedom and of their most elementary human rights.

We share also the pain of these times with our brothers and sisters in Central and Eastern Europe. As was stated in the final message of the European Ecumenical Assembly on Peace with Justice organised by the Conference of European Churches and the (Roman Catholic) Council of European Bishops' Conferences' in Basel, Switzerland in May 1989:

"This time of hope and expectation also brings new dangers. The new space means old problems can come to the surface again and the process of transformation itself as with all processes of such kind, is bound to invite its own conflicts as well ... It is a painful process ... We plead that this process of transformation be also a process of reconciliation ... Let there be openness to the claims and rights of the other side".

We pay tribute to the churches in these countries which, under difficult circumstances, witnessed to the faith and to those who suffered for their faithfulness. In the last forty years of the ecumenical movement the member churches

of the WCC and CEC have sought to help these churches to survive and to be faithful. An important mechanism for this support was provided through active participation in the Churches' Human Rights Programme for the Implementation of the Helsinki Final Act.

However, the actions of the WCC and CEC have not always been adequate or fully understood. With the advice of church leaders the ecumenical community has sought to fully support the efforts of the churches to maintain the right to exist; to be a Christian presence; and by letters of protest and quiet intervention to advocate on behalf of individuals and communities who were persecuted. These approaches brought with them both results and tensions, and required the ecumenical movement to discern the right way for the right moment. The time to speak and the time to be silent were not always obvious. The time has now come to share that history openly.

As we look forward, we acknowledge disturbing trends resulting from recent developments not only for Europe but also for the whole world. Amongst these are: the triumphalist claims being made by some about the capitalist system in response to the changes in socialism; the conflicts emerging from the demands of ethnic minorities and nationalities for self-determination; the resurgence of racial and religious tensions; the attempts to revitalise the Union of Brest-Litovsk of 1596; rising Eurocentrism wherein the struggles of the people of the two-thirds world may be neglected as governments, churches and agencies redirect their policies and aid programmes to Europe; and claims by some that "there were no churches in Central and Eastern Europe before the developments of the last six months".

In response to these trends, the churches are challenged to search for new values, new economic models, and a new vocabulary that responds to the changing political climate; speak out for justice and basic human rights; act in solidarity with the South; affirm that the churches in Central and Eastern Europe have, under very difficult circumstances, witnessed to the Gospel, and that it was the privilege of the ecumenical movement to be with them in fellowship and to encourage them in their task.

In light of the above, the Central Committee of the World Council of Churches calls upon the member churches to:

- enter into dialogue with the churches in Europe in the search for new models of social and political justice, ensuring widest possible participation in decision-making structures;
- invite and challenge the churches in Europe to share their understanding of the sources of and solutions to current and potential conflicts and the role that the churches might play in resisting any attempts to resolve conflict through military means;
- contribute towards efforts to ensure the individual and collective rights of national, religious and cultural minorities in Central and Eastern Europe;
- ensure that governments, churches and agencies' responses to changes in Central and Eastern Europe do not further marginalise the two-thirds world, and our collective commitment to global justice;
- ask the churches to include in their prayers and concerns the thousands of voiceless believers in Albania who continue to be oppressed and deprived constitutionally of religious freedom.

The Central Committee commends the initiative by the Conference of European Churches (CEC) for calling a special meeting of church leaders in April 1990 on the new situation in Europe and requests the CEC to share with the church leaders the concerns of this statement and to support the actions recommended.

III. A Call to Prayer for Peace in the Holy Land

With some amendments the statement was adopted as follows:

The Central Committee of the WCC meeting in Geneva (March 1990) warmly welcomes the initiative of the Middle East Council of Churches (MECC), "Christians for Peace in the Holy Land", calling the churches around the world to join the churches in Jerusalem for prayers for peace in the Holy Land during the period from Palm Sunday to Pentecost, dates this year shared by all churches.

As the MECC's letter to the churches says, "The Palm Sunday prayer will initiate a period of action and

reflection which could include prayers and fasting, public events, representations to governments and other activities appropriate to highlight the urgency of peace-making in the Holy Land. The period of reflection and action will culminate with Pentecost, on which occasion a second prayer will be issued by the churches in Jerusalem invoking the Holy Spirit, whose unifying prayer should enable people in the Holy Land to break down the walls of separation and make God's peace prevail in the City of Peace, Jerusalem".

The Central Committee of the WCC acknowledges the covenant made between Christian, Jewish and Muslim participants of the region at the World Convocation on Justice, Peace and the Integrity of Creation in March 1990, and encourages its member churches

- to join with the churches in Jerusalem in special prayers and actions for peace in the Holy Land in the ecumenical programme "Christians for Peace in the Holy Land" beginning on Palm Sunday and concluding on Pentecost;
- to use the special "Prayer from Jerusalem" for the worship service on Palm Sunday;
- to continue to make all efforts for peace with justice in the Holy Land based on the mutual recognition of the Israeli and Palestinian people on the basis of equality, and on the realisation of the national aspirations of the Palestinian people.

IV. Message to the Churches in Lebanon

This was adopted as follows:

From the meeting of the Central Committee of the World Council of Churches (March 1990, Geneva) we send you greetings in the name of our Saviour and Lord, Jesus Christ.

The Central Committee meeting in Moscow, July 1989, expressed its deep concern over continued violence in Lebanon and the loss of human lives. It also called for national reconciliation, withdrawal of all foreign forces,

restoration of full sovereignty and territorial integrity and the preservation of the unique identity of Lebanon as a country of religious and cultural pluralism.

We share with you the agony of the people in Lebanon who have been suffering over the past fifteen years. We are deeply anguished by the resumption of fighting in Lebanon. We are conscious of the great pain this has inflicted on you and all the people of Lebanon.

We believe that whatever happens to one community has a direct bearing on all communities. Whatever takes place in Lebanon has implications for the whole of the Middle East and for the rest of the world.

We appeal to the parties concerned for immediate and permanent cease-fire and a complete cessation of all forms of hostilities. We strongly urge that violence be renounced totally as a means of imposing solutions and a renewed commitment be made to finding negotiated solutions by the Lebanese.

We reaffirm our commitment for the unity and sovereignty of Lebanon and for Christian-Muslim coexistence. We assure you of our support in the pastoral and humanitarian programmes you have undertaken. We pray with you and we are ready to assist you in whatever ways possible. We are in solidarity with you in your search for a new day of justice and peace for the people of Lebanon.

V. Romania

Dr Wilson presented the draft statement, reminding Central Committee that it is the WCC's policy to listen to representatives of the churches from those countries about which a statement is made in order to act in the most helpful way to the churches concerned. At the Moscow meeting it was not felt advisable to make a statement on Romania.

In discussion, many expressed concern that no attempt was made to repent for the lack of action in Moscow. There are many lessons to be learned from the wrong we have done in the past but we cannot express our solidarity with the people of Romania until we confess that we did not speak out clearly about the violations of human rights and the witness of the churches.

Archbishop Kirill pointed out however that the Council did struggle to act in the way it saw to be most helpful for the Romanian people; from his own experience he knew that the WCC had supported the Russian churches even when it decided to keep silent. He called on the Central Committee to be wise in the way it decided to speak. What we say must not bind our hands for the future.

Bishop Daniel said that repentance is a spiritual matter, not a political one; it is a matter of conscience, and people have different reactions. Repentance does not necessarily mean the same for all of us. In their reports, the Moderator and the General Secretary have both recognised the lack of courage we showed in Moscow.

At a later session, Dr Wilson presented a revised draft. She reminded the Central Committee that, as a council of churches, we have self-imposed limitations and have to face certain restrictions. We have to exercise judgement as to whether it is helpful to make statements in certain situations or not. The WCC through the Commission of the Churches on International Affairs has a variety of ways of responding to situations: to issue a public statement is only one way.

Several voiced disappointment that some of the proposed amendments had not been included in the present text, and it was pointed out by many that the plea to speak of repentance had apparently been ignored. The WCC would lose credibility if it did not speak out in self-criticism.

Dr Kaessmann proposed that the following amendment be incorporated into the text of the statement:

"At our meeting in Geneva in March 1990 we realise that our action in Moscow was inadequate. Whether it was the result of our insensitivity or our lack of courage, we confess our shortcomings to our Romanian sisters and brothers, repent of our failure to speak out forthrightly, and seek their forgiveness for our omissions. We know that there are instances where public pronouncements may be inadvisable; we know now that the situation in Romania in 1989 should not have been such an occasion. We should have spoken."

Archbishop Habgood suggested an alternative phraseology to express the same sentiment:

"The Central Committee regrets its mistaken judgement in failing to speak adequately about the situation at its meeting in Moscow in July 1989".

Dr Wilson, speaking for the Public Issues Committee, said they did not feel they had acted out of cowardice in Moscow but had made a responsible judgement, which may have been mistaken. The General Secretary asked whether we were trying to defend Romania or to justify ourselves.

The Central Committee voted against Dr Kaessmann's amendment with 55 votes against, 34 in favour and 6 abstentions. It voted to accept Archbishop Habgood's amendment with 62 in favour, 18 against and 14 abstentions.

The statement was approved as amended:

The World Council of Churches welcomes warmly the process of democratisation in Romania. From the middle of November 1989, the WCC has publicly on several occasions affirmed its solidarity with the Romanian people. It protested against repression and massacre of the people. The WCC sent delegations to Romania and assured the churches and the people of its support in the rebuilding of the nation. It has, in cooperation with related agencies, provided humanitarian assistance in Romania and to the refugees in Hungary.

The issue of human rights in Romania came before the Central Committee both in Hanover (1988) and Moscow (1989). The General Secretaries of the World Council of Churches and of the Conference of European Churches (CEC) had on several occasions prior to and after those meetings called the attention of member churches in Romania to the widespread concern about the human rights situation in Romania. The Central Committee in Moscow felt, in view of the circumstances prevailing at that time, that it was unable to be more forthright in the criticism of the previous Romanian regime and to speak more openly against the violations of human rights there, because it believed that by doing so the lives and liberty of innocent people would be further put at risk.

The Central Committee recognises that there are instances where public pronouncements on situations may not be advisable. As the CWME Conference in Melbourne stated, (as quoted in "The Role of the WCC in International Affairs" - Central Committee 1985):

"There is a need to express repentance about our inability to be more specific in particular cases. This reflects both the painful situation many people continue to find themselves in and the sensitivity we feel towards these where specific mention might be dangerous."

The Central Committee, meeting in Geneva in March 1990,

- regrets its mistaken judgement in failing to speak adequately about the situation at its meeting in Moscow in July 1989;
- reaffirms its solidarity with the people of Romania as they build new social and political institutions that would ensure freedom and justice for all;
- expresses concern about the recent ethnic conflict in Romania and hopes that measures will be taken to ensure the legitimate rights of ethnic minorities;
- recalls the recommendations of the Central Committee meetings in Hanover (1988) and Moscow (1989) and asks the General Secretary to hold consultations among churches in the region and to take other appropriate steps to facilitate the resolution of ethnic conflicts;
- assures the churches in Romania of its prayerful support in their efforts for reconstruction and reconciliation.

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STATEMENT ON THE DEATH PENALTY

At its Moscow meeting in July 1989 the Central Committee agreed to the recommendation that "the CCIA be charged with further moral, theological and legal examination of the death penalty, bringing to the 1990 session of the Central Committee a report to address the issue".

A draft statement was discussed in detail by the Unit II Committee which made a number of editorial changes. Dr Love presented the revised draft and moved that it be adopted by the Central Committee.

Bishop Russell said he had been asked to prepare a paper in South Africa on "A Christian attitude to the Death Penalty".

He found that a great deal of work is being done on the subject and thought it would be helpful to have a central location where information may be sent and received. He proposed therefore that

copies of all such theological and biblical resources on this issue be forwarded to the CCIA, to enable the CCIA to build up a dossier of information to be made available to any church or other concerned body planning to prepare documentation in its own area.

This was noted as a task for the CCIA, but it was not felt appropriate to include it in the text of the statement.

Archbishop Keshishian commented that the statement deals with the institutionalised death penalty, whereas in some parts of the world there are cases where governments have people in gaol tortured to death, or have people killed without going through normal legal procedures. He felt that situations of genocide should also be taken into account in WCC policy on this issue.

Archbishop Kirill mentioned that one of the most unpopular moves by the church in the Soviet Union is its wish to remove the death penalty; the majority of the population is in favour of retaining it due to the fear of increasing criminality.

Bishop de Souza pointed to the dilemma faced by governments in societies where there is an escalation in crime in the midst of increasing poverty and economic pressures. Those rendered poor by economic circumstances are often desperate and may be quicker to kill than others. If the government were to remove the death penalty it would be obliged to provide greater possibilities for rehabilitation and reconciliation, the costs of which are often prohibitive. The Bishop therefore felt that we must not become isolated from reality but must address other aspects of the issue.

With a number of amendments, the statement was adopted as follows:

Concerned about the increasing use of the death penalty in many parts of the world;

Recognising that all human beings created in God's image have inherent dignity and are of infinite worth, and that the taking of human life is against the will of God;

Recognising that the institutionalized taking of human life prevents the rehabilitation of the offender and is contrary to Christian love as revealed in the New Testament;

Recognising that the death penalty is irreversible and therefore different in nature from all other forms of punishment;

Noting that international human rights standards confirm that all measures of abolition of the death penalty should be considered as progress in the enjoyment of the right to life;

Concerned that the death penalty is a punishment which is often used in a discriminatory way upon the poor, minorities, on oppressed groups within societies, or against political opponents of those in power;

Recalling that the World Council of Churches has on many occasions pleaded for the lives of persons condemned to death by states;

Confessing that Christian churches at times have sinned by having kept silent and having condoned and provided biblical-theological justification for the application of the death penalty and in some cases continue to do so today; and

Reaffirming the 1971 Central Committee recommendation to "promote efforts towards the abolition of capital punishment as a significant expression of our belief in the sanctity of life;"

The Central Committee of the World Council of Churches meeting in Geneva, Switzerland, in March 1990,

1. declares its unconditional opposition to the death penalty;
2. urges governments to move as soon as possible towards the signing and ratification of the Second Optional Protocol to the International Covenant on Civil and Political Rights aiming at the abolition of the death penalty;

3. calls upon the member churches, wherever possible in cooperation with people of other faiths and non-governmental organisations:

- a. to advocate the abolition of the death penalty in those states where it is still permitted;
- b. to oppose efforts to restore the death penalty in states where it is currently forbidden;
- c. to support international efforts for the universal abolition of the death penalty;
- d. to develop theological and biblical resources to aid their own members and others in their efforts for abolition, and question the biblical and theological rationale offered by many proponents of the death penalty; and
- e. to encourage and support one another in these efforts by the sharing of insights, solidarity and resources such as material and legal aid.

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SEVENTH ASSEMBLY

The Report of the Assembly Planning Committee meeting, which took place immediately prior to this session of the Central Committee, was shared with members of Central Committee at an early stage to give them an opportunity to discuss it in the course of the Unit Committee meetings. Points raised there were shared with the APC which presented a second report at a later business session.

Dr Post introduced this report, noting that the comments had been taken seriously by the APC and were being shared with the Assembly Staff Working Group and its network of task forces for consideration in the continuing planning for the assembly. He reiterated the importance, shown during this Central Committee meeting, of adapting plans in an appropriate way to the changing course of history.

Reference was made to the different aspects of assembly planning:

I. ASSEMBLY WORSHIP COMMITTEE (AWC)

The Assembly Worship Committee met in November 1989 in Canberra; it completed work on the assembly worship book and began to draft the liturgies for the worship. Its work can be summarised as follows:

A. Music for Assembly Worship Book and Cassette

Seventy texts were selected for inclusion in the book. A number of songs from various regions have been recorded to provide the source material for an assembly cassette.

B. Prayers and Texts for the Assembly Worship Book

The AWC reviewed texts proposed, together with material selected at its previous meeting in January 1989. Careful attention was given to the need for balance in terms of length, confessional and regional representation, liturgical elements, inclusive language, and theme-related subjects.

C. Liturgical Development of Assembly Theme

The AWC considered possible schemata for the liturgical development of the assembly in the context of morning worship. Outline liturgies are being prepared for the next meeting of the AWC in August 1990.

D. Special celebrations

Attention was given to the opening worship and a draft prepared to be worked on further in August; it will be centred on the assembly theme. Other special liturgies include:

- Sunday 10 February - according to the Lima Liturgy;
- Public event - Sunday evening 10 February, organised by Australian churches
- JPIC Covenant service
- Saturday 17 February - Orthodox Liturgy
- Closing Worship

E. Timing and Location of Worship Services

Early morning eucharists will take place daily in John XXIII Chapel.

An Oriental Orthodox liturgy will be celebrated by invitation of the Armenian Church.

Morning worship will be held daily in the worship tent.

The two eucharistic celebrations (Orthodox Liturgy and Lima Liturgy) are included in the official acts of worship for the assembly.

Midday prayers will be held daily in the worship tent, and take the form of simple liturgies of praise, homily, scripture readings and prayers.

Evening prayers will be held each evening in the worship tent. The Canberra Committee has accepted responsibility for these, and it is anticipated that local groups will lead each evening.

F. Location and Design of Worship Areas

Plans are being worked on for the internal design of the tent including the altar backdrop.

In addition to the tent, a place of meditation may be arranged at the Convention Centre. John XXIII Chapel will provide a permanent place for meditation on campus.

The local committee is exploring the possibility of a prayer vigil before and during the assembly in which all participants would be prayed for by name.

In response to this report of the AWC, the Assembly Planning Committee asked the Worship Committee:

1. to make plans for a service of penitence and preparation for the assembly eucharistic celebrations;
2. to review the timing of the eucharistic celebrations;
3. to review the whole question of the use of "symbolic acts" to avoid ambiguity and misunderstanding;

4. to review also the use of the terms "covenant" and "covenanting" in worship, for the same reasons.

In submitting his report on behalf of the Assembly Planning Committee, Dr Post stated the APC's recommendation that the Central Committee approve the report of the Assembly Worship Committee. The Central Committee agreed.

II ASSEMBLY PLANNING COMMITTEE (APC)

A. Assembly Programme: Plenary sessions

The plans for the plenary sessions were described as follows:

7 February

1. Welcomes from Australian Aborigines, churches, government; opening actions;
Moderator's report on the life and work of WCC since Vancouver.
2. General Secretary's report on present and future challenges to the ecumenical movement;
Election of committees and acceptance of agenda.

8 February

3. Discussion of Moderator's and General Secretary's reports.
4. "Come, Holy Spirit - Renew the Whole Creation"
The presentation of the assembly theme will include a reflection on the icon of Pentecost and an address on the renewal of creation from a third world perspective.
5. "The Spirit speaks to the churches"
This plenary will highlight testimonies from churches throughout the world describing how they are discerning the voice of the Spirit speaking to them, focusing on the theological dimension of discerning the Spirit and the global linking of issues in various parts of the world.

9 February

6. "Without a vision people will perish"
This plenary seeks to re-affirm God's saving, transforming and uniting purpose for all humanity, and to stress the movement towards visible unity of the

churches as a fundamental task of the WCC; to situate this task in the context of the painful experience of brokenness of humanity and Christianity; to celebrate the degree of communion into which churches have been led in past decades; to make participants aware of the unfinished task of unity and call them to a new commitment to that unity as sign and instrument of the reconciling purpose of God for all creation.

7. Assembly sub-themes

This plenary will introduce the sub-themes in relation to the main theme and from different perspectives. It also will open up the issues within the sub-themes and thus initiate the work of the sections.

11 February

8. "Covenanting for Life"

Proposals were requested from the Central Committee, in the light of the discussions on JPIC, regarding the form and content of this session which should reflect the work of the World Convocation and the conciliar process in which the churches are engaged.

13 February

9. "The churches in solidarity with women"

This plenary will interpret the issues of the Ecumenical Decade, celebrate contributions of women, and challenge the churches to take action.

Two central concerns will serve as entry points: women's struggle for justice and life; economic survival for women, and transforming the churches: theology, participation, language, images of God, images of women.

10. "Land Rights and Identity"

A dramatic presentation by Aboriginal actors and dancers will portray the struggle of the Aboriginal people of Australia, which illustrates the struggles of all indigenous peoples.

As a follow up of this plenary, there will be an Aboriginal cultural evening.

15 February

11. "Sharing our Life - towards new Community"

Through the use of contemporary examples, this plenary will invite the churches and the WCC to understand the

mission, service and ecumenical sharing of the churches as a costly sharing of life in all its dimensions - as Christ shared his life for the whole world. In this way they will be urged to commit themselves through the power of the Spirit to the renewal of the whole community open to all.

The last three days of the assembly will be spent in business sessions for reports, elections, etc. Elements such as music, group singing, etc. could be introduced to lighten the heavy business sessions. The luncheon breaks offer significant space for midday relaxation in the area of the Convention Centre.

B. Assembly Committees

The following committees are proposed:

1. Business Committee

Required by the WCC Rules (III.5): composed of the Presidents and Officers, moderators of sections and committees, and ten delegates who are not members of the outgoing Central Committee, it functions as the steering committee of the assembly. (32 persons)

2. Nominations Committee

Required by the WCC Rules (III.4): it makes nominations to the assembly for the election of Presidents and members of the Central Committee. (ca 30 persons)

3. Credentials Committee

Recommends action to the assembly on problems or questions arising relating to the accreditation of delegates or confusion about representation. (ca 10 persons)

4. Committee on Programme Policy

In light of the work of the sections and other elements of the assembly's programme, recommends to the assembly guidelines for programme policy, to be implemented by the Central Committee in shaping the WCC programme work for the coming period of the Council's life. (ca 30 persons)

5. Committee on Public Issues

Recommends to the assembly any statements which the assembly may wish to make on public issues/affairs according to the agreed guidelines. (ca 25 persons)

6. "Message" Committee

Recommends to the assembly whatever it may decide should issue from the assembly in terms of message, short report, pastoral letter, liturgical exhortation, etc. (ca 20 persons)

7. Reference Committee

Recommends action to the assembly on the reports of the moderator and general secretary, constitutional questions, amendments to the Rules, membership, relationships, and any other matters referred to it. (ca 20 persons)

8. Finance Committee

Reviews the Council's general financial situation and makes appropriate recommendations on financial policy. (ca 30 persons)

General remarks

- a. These eight Assembly Committees are elected by the assembly at an early session on recommendation of the outgoing Executive Committee and are composed only of assembly delegates.
- b. The Worship Committee was appointed by the Executive Committee in 1988 to plan and carry out the worship life of the assembly. No new committee is needed.
- c. Advisers may be appointed to the committees. Staff will also be assigned to all committees.
- d. In Vancouver there was a Press Committee, but experience showed that it was not necessary and none is proposed for Canberra.

C. Regional Preparatory Meetings

Meetings planned for 1990 are as follows:

CARIBBEAN	17-21 January	Dominican Republic
SOUTHEAST ASIA	30 April-5 May	Bali, Indonesia
	(Thailand, Malaysia, Philippines, Singapore, Burma, Indonesia)	
MIDDLE EAST	7-8 May	Ayia Napa, Cyprus

LATIN AMERICA	9-15 July	Brazil
AFRICA	6-11 August	Accra, Ghana
USA	22-24 August	Chicago, Ill.
SOUTH ASIA	22-28 August	Bangalore, India (India, Pakistan, Bangladesh, Sri Lanka)
PACIFIC	7-14 September	Suva, Fiji
CANADA	14-18 September	Quebec
NORTHEAST ASIA	24-28 September	Hong Kong (Korea, Japan, Taiwan, Hong Kong)

The APC stressed the value of preparation meetings for all delegates in a given country and encouraged member churches and national councils to plan and coordinate such meetings. This should also be discussed in the regional meetings during Central Committee.

D. Children's Programme

1. There will be day programmes for children of participants during part of each day (times when the assembly is in session) 7-20 February. These will include creative activities for children aged 6-15 and day-care for children under 6.

2. In addition, there will be a residential camp at a site near Canberra from 8-13 February. It will be for approximately forty ethnically diverse Australian children from a variety of regions in Australia, plus the children of assembly participants, all in the age range 10-12 years.

3. Two forms of participation in the assembly are proposed

- bringing a greeting and a message from children to the children of the world in one of the plenary sessions;
- sharing actively in worship, including providing appropriate leadership of worship on one morning.

E. Visitors' Programme

The Visitors' Programme will be a major part of the Seventh Assembly: it is anticipated that there will be 1,200 "accredited" visitors present for the duration of the assembly in addition to 100-200 "daily" visitors.

The programme will take place at the times fixed in the assembly programme other than plenary sessions and worship, and will offer the following opportunities to participate in the life of the assembly:

- Daily worship and special worship events with assembly delegates
- Bible study
- Workshops and hearings on WCC programmes, assembly issues and topics of interest
- Sessions on Australia: its peoples, its cultures, its religions, its challenges
- Encounters with outstanding people from around the world
- Daily briefings on assembly activities and programmes
- Public events, exhibitions, film showings, etc.

F. Pre- and Post-Assembly Visits

An intensive programme of team visits to member churches was undertaken before Vancouver. This proved to be an extremely worthwhile effort, but necessitated a reduction in WCC programmes over a period of two years in order to channel time and resources for these visits. The Central Committee decided that a similar reduction would not be desirable before the Canberra Assembly, and no visits are planned on the scale of those held before Vancouver.

However, the occasion of the assembly will be used to visit churches in Australia and countries in the region where particular circumstances make a visit timely.

G. Women's Participation

The strong presence and active participation of women in every aspect of the Seventh Assembly is the responsibility of all those involved in planning the assembly. Women's participation in the assembly goes beyond discussions of percentages and particular "women's issues". Rather, women's contributions should be present in every

discussion of the theme and sub-themes, in every worship service, and on every issue which emerges in the course of the fourteen days.

A Women's Centre, planned by the Australian Women's Assembly Committee, will provide a space for women - and men - to meet informally on the Australian National University (ANU) campus and to participate in programmes of particular interest to women.

Visitors' Programme: Visitors will have an opportunity to learn about women's issues and to meet women in the assembly through the Visitors' Programme, which will include a series of programmes of particular interest to women.

Cultural Events: The Australian Women's Assembly Committee is planning a number of cultural events which highlight women's contributions, ranging from art exhibits to street theatre, to take place throughout the assembly.

2. 'Women's Time' - The Pre-Assembly Women's Meeting (4-6 February)

The objectives of the meeting (approved by the APC in April 1989) are:

- Community building among delegates;
- Identification of women's perspectives on assembly issues and issues of special importance to women, and
- Briefing on the structure/dynamics of the assembly and preparation of/and by delegates on how to maximise participation in it.

H. Section Work

1. The APC reviewed carefully a paper on the sub-themes and issues, affirming the development of the sub-themes and the issues identified and the general direction in which they are being elaborated. This paper is to be understood as background material for discussion in the sections; it is not intended to be edited or adopted at the assembly.

Detailed proposals for revision and editing of specific paragraphs were made and shared with Central Committee.

The texts will be revised and edited in the light of the comments of the APC and Central Committee for publication in July/August. Every effort will be made to simplify the style and language of the paper to render it clear and understandable, while maintaining its integrity and identity.

Historical and political references would be checked for accuracy, as well as references to Australia and Aboriginal Australians. The richness of Aboriginal culture and spirituality, including their expression of the Christian faith, should be stressed; as well as the injustices done.

2. APC also asked that a pamphlet be produced summarising the issues and questions as a guide for discussion in local churches.

3. Plans are being developed for the work of the sections according to the following guidelines:

- a. The first two sessions on 9 February are plenaries of the sections. These will be used for theological/biblical exploration of the sub-themes and for setting out the issues, as an introduction to the total work of the sections.
- b. Each section will break into smaller groups (approx. 10 sub-sections) of 35-40 persons.
- c. Discussion of the issues will take place largely in sub-sections.
- d. Each section will also break into regional groups for consideration of the issues.
- e. The published Bible studies will be used for Bible study in sub-sections, which may wish to divide into smaller ad-hoc groups for the purpose.

I. Youth Participation

1. The APC stressed the importance of strong youth participation in view of the need to prepare a new generation for leadership in the ecumenical movement. It also expressed concern that the number of youth delegates named by the member churches is so low compared with the number

needed to attain the goal of 20%. A special appeal should be made to those churches who have not yet named their delegates and to the churches eligible to propose names for the 15% but have not done so.

2. Youth-to-Youth Visits

Plans are being put in place for a number of youth-to-youth visits prior to the Pre-Assembly Youth Event (PAYE) and the assembly. These are designed to maximise the opportunity for exchange and sharing of experience by young people en route to Australia. They will feed directly into the PAYE programme. The Youth Sub-unit has a small budget from its youth Global Solidarity work to cover the related costs.

3. The Pre-Assembly Youth Event (PAYE), 3-5 February is being planned according to the mandate established by Central Committee in 1988: identifying particular concerns and issues; informing youth of assembly procedures; building community among youth.

The APC stressed the importance of focussing the PAYE programme sharply as preparation for the assembly issues, agenda and procedures. It recommends that if more time is required for briefing of youth delegates, the time on Tuesday afternoon and Wednesday, when the stewards have their briefing and begin work, be used.

4. Stewards Programme

The final selection of stewards will be completed and applicants informed by August of this year. The selection process will ensure proper balances of regions, gender, denominations, and ethnic origin. Priority for assistance from the travel subsidy budget will be those coming from the third and second worlds.

J. Pre-Assembly Preparatory Meeting

In view of the need for all participants, especially first-time delegates, to be briefed about the assembly and its procedures, the APC asked the staff to design and prepare a 1-2 day briefing programme. This would be held just prior to the assembly and be offered as an option to all delegates. Information will be shared with all member churches as soon as possible.

K. Communication

The APC received an update on pre-assembly materials and communication at the assembly.

1. In addition to the *Bible studies which have already been published, the following publications are expected:

(* indicates that the publication will be sent to all participants)

- *Background papers for section work on the sub-themes and issues will be published in July/August 1990.
- *Vancouver to Canberra, the official report of the Central Committee to the assembly, was submitted in draft form to the Central Committee. Following final editing in the light of Central Committee comments and proposals, it will be published in English, French, German and Spanish in July/August.
- *Vancouver to Canberra - a popular version will be published as a special issue of One World in September, in at least English, French, German and Spanish.
- The Ecumenical Review - in addition to the July 1989 issue entitled "Come, Holy Spirit", the April and July issues in 1990 will carry theological resources on the theme and sub-themes. A volume containing selected articles from all three issues will be published in French, German and Spanish.
- *Land of the Spirit? - by an Australian journalist, Muriel Porter, is an introduction to Australia and the Australian religious experience; to be published in May.
- *A popular theological study of the theme by Dr Krister Stendhal will be published in English, French, German and Spanish in September.

2. Audio-visual materials

- A new slide set introducing the WCC is available with text and an audio-cassette in English, French, German and Spanish.
- A slide set on the assembly theme and sub-themes related to the Bible studies will be issued in April.

- A short video introducing the assembly will be available in June.
- Posters and a poster exhibit will be available in May/June.
- *An audio cassette of new hymns from the Assembly Worship Book (with words and music) will be issued in September.

3. At the assembly

- A special issue of One World will be published towards the end of the assembly and made available to all participants in Canberra. This, together with the assembly daily newspaper for the closing days, will enable all participants to go away with full information on the work of the assembly, statements, reports and message.
- The APC has agreed that a half-hour be set aside in plenary on Tuesday 19 February to brief participants on resources available to help them communicate the assembly to their churches and communities and to deal with the media for reporting the assembly.
- It has previously been decided that, given the location of the assembly, interpretation be provided in one Asian language. Since Indonesia has the largest number of member churches (20) and the largest number of delegates (38%) in Asia, the APC recommends that Indonesian be the language chosen.
- Churches can be reminded of the provision in the WCC Rules that delegations may bring their own interpreter(s) at their own expense (as will the Russian Orthodox Church and the Ecumenical Patriarchate).

L. Australian Preparations

1. The APC heard from Executive Committee and APC member Jean Skuse, national coordinator for assembly preparations in Australia, of the many plans being made by the national and other assembly committees.

The national and Canberra committees have been working over the last eighteen months in preparation for the

assembly. An effective committee structure has been set up and an educational campaign organised in the churches throughout Australia.

The APC expressed gratitude to Jean Skuse and John Denton, chairman of the national committee, and the members of all other committees and support groups, for all the work being done in preparation for the assembly and its local arrangements in Canberra.

As well as enlisting stewards, Australian young people are planning to provide a back-up youth task force for the assembly and to run a youth conference during the assembly

A conference for theological students is planned in Canberra from 29 January to 20 February 1991. There will also be a short programme for theological educators from 4-6 February 1991.

There will be special art exhibitions and displays in all the major galleries in Canberra. A community architect is drawing up plans for walkways and design features at, and between, the assembly venues. Others are coordinating decorations in the tent and plenary hall.

Canberra churches will make arrangements for early morning eucharists and evening worship services during the assembly. The Carmelite sisters, a closed order, are offering prayer support from February this year until the end of the assembly.

Over 530 parishes have committed themselves to pray for the assembly, engage in Bible studies, and provide financial support. Participating parishes receive a regular news bulletin, On Line.

Opportunities will be provided for pre- and post-assembly travel within Australia and hospitality will be offered for participants coming through Sydney who wish to take a few days rest to overcome jet-lag. The Australian churches are looking forward to visits of participants to parishes in the second weekend of the assembly.

The Australian government has set up an inter-departmental committee to deal with assembly-related matters, including immigration, communications, security and protocol. The Australian Capital Territory Administration plans monthly

meetings for aspects of planning under its jurisdiction. These include traffic, transport, and street decoration.

The Australian Broadcasting Corporation (ABC) - TV - is telecasting a national launch of the Bible studies on 3 June 1990 and ABC-Radio has already broadcast several programmes building up an interest in the assembly.

Financial support for Australian preparation has been received from member churches, local parishes, reserves, donations and trust funds. To date, \$42,000 has been contributed from Central Church Funds, \$79,000 from parishes, \$40,000 from an ecumenical trust, and \$250,000 from a special reserve. The Prime Minister has promised a financial grant. Gifts in kind are being sought from the business community. The Canberra Tourism Development Bureau has furnished the Canberra office and is providing the services of a conference consultant.

2. Aboriginal participation

In Australia, Aborigines have been involved in all stages of the assembly planning and are represented on all committees. The National Coordinating Committee has agreed to the setting up of an Aboriginal place on campus with the opportunity for traditional dancing as people gather for the Opening Worship. An Aboriginal and Islander cultural event will be held on one of the evenings during the assembly. Aboriginal and Islander people will assist in the decorations of the Convention Centre and the university campus.

At this meeting of Central Committee, the APC welcomed Ms Anne Pattel-Gray of the Aboriginal and Islander Commission (AIC) of the Australian Council of Churches as a consultant. The Central Committee also had an opportunity to hear directly about Aboriginal concerns from Bishop Malcolm, chairman of the AIC, and Ms Pattel-Gray (see page 25 ff).

The APC has also agreed that:

- there be traditional dancing outdoors prior to the opening worship;
- the first welcome at the opening session of the assembly be from the Aboriginal and Islander people;

- there be a plenary session focusing on Aboriginal issues and a cultural evening (see above under Programme);
- WCC publications give appropriate attention to Aboriginal issues in pre-assembly publications, and consider the possibility of Aboriginal-written publications;
- space be allocated for Aboriginal use on the ANU campus;
- Aboriginal issues be included in the section discussion, and that appropriate arrangements be made for Aboriginal participation in the sections;
- the WCC consider special financial requests for Aboriginal participation from the Australian national committee.

Dr Post reported that the APC had reviewed with appreciation all comments and proposals made by the Unit Committees, and assured members of Central Committee that all of these will be taken into account in its future work and in that of the staff. The following concerns will receive priority attention in its future work:

1. Major attention will be given at the APC meeting in September to JPIC concerns at the assembly in the light of recommendations from this Central Committee meeting;
2. Substantive presentations with more speakers will be planned for plenary sessions.
3. Attention will be given to ways in which the guests of other faiths can contribute creatively to the programme and life of the assembly.
4. The APC shares the serious concern expressed in all Unit Committees about the low number of youth delegates named by member churches (at present only 7.5%). Recognising that the question of delegates is on the agenda of this Central Committee at a later session, it urges the Committee to call on the churches to take steps in naming delegates and proposing additional names for consideration under the 15% rule to help achieve the goals stated in Hanover of 20% youth and 40% women.

In discussion, Dr Blei among others said it was essential to shorten as well as simplify the background paper on the theme and sub-themes if it were to be helpful to delegates, so many of whom would be attending an assembly for the first time. He felt the text was repetitive within the sections and overlapping should be avoided at all costs.

Dr Cuthbert referred to Central Committee's decision at its Moscow meeting to have a two-part presentation of power and powerlessness as seen from the region where the assembly is to take place, i.e. Aboriginal, and Pacific. He asked for an explanation as to why the Pacific part had been withdrawn, as he felt it was important to maintain an opportunity for the Pacific churches to present their concerns.

In response, Ms Hoioré recalled the decision to have a joint presentation, but it was felt that one plenary was not long enough to communicate both Aboriginal and Pacific concerns. Those from the Pacific were happy that a whole session be given to the Aboriginal people, but she asked that some space also be provided to the Pacific.

Dr Post added that he had received a number of recommendations from the Pacific regional meeting held during this Central Committee meeting including the proposal that consideration be given to a day of prayer and fasting in relation to the Pacific region. He assured the Committee that the Pacific region as a justice issue would be clearly visible in the life of the sections and sub-sections at the Assembly. Several members however urged that a specific time be allocated within the assembly programme to focus on the Pacific region.

With regard to the paper on the theme and sub-themes, Prof. Anastasios felt it was unbalanced in its analysis, referring in general terms to social justice but with little mention of the truth - that the Holy Spirit must always lead us in the way of truth. This is essential for the missionary endeavour: we must be witnesses of this truth. He also asked that more use be made of the material from the San Antonio World Mission Conference.

Further comments on this paper were requested in writing.

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Dr Post concluded his presentation by recommending that the reports of the Assembly Planning Committee be approved by Central Committee as a basis for future planning, together with all the comments received. The Central Committee agreed.

**JOINT WORKING GROUP BETWEEN THE
WORLD COUNCIL OF CHURCHES AND THE ROMAN CATHOLIC CHURCH**

- SIXTH REPORT -

Pasteur Jacques Maury introduced the report and spoke of the work of the Joint Working Group (JWG) over the past six years. New discussions on important ethical issues had been broached including the ecclesiological implications of mixed marriages, the nature of national councils of churches, potential sources of division, etc. There had been permanent evaluation of the continuing collaboration between WCC sub-units and corresponding bodies related to the Vatican.

One of the numerous problems related to the decision not to renew the mandate of the Group on Social Thought and Action which was established after the demise of SODEPAX (Society, Development and Peace) in 1981. Despite efforts to maintain this group, it had too complex a structure, and new ways must be found to continue social action under the direct responsibility of the JWG.

The JWG had been asked by Cardinal Willebrands, President of the Council for Promoting Christian Unity (CPCU), to analyse the obstacles encountered in relation to the JPIC process, namely "the difference in nature" between the WCC and the Roman Catholic Church.

We must not forget we are working in the long-term and in obedience to the prayer of Our Lord that all may be one. We must therefore continue the search for unity. The agenda of the JWG should also include regional and local contacts with Roman Catholics in different parts of the world - very often more is happening ecumenically at local level than on the international level. The problem of the different nature of the WCC and the RCC represents a challenge to the World Council and compels us to spell out more clearly who and what we are.

Because of his conviction about the importance of the work of the JWG, Mr Maury urged that greater human and financial resources be granted to the JWG in its next period of activity following the Canberra Assembly.

The Sixth Report was referred to all the Unit Committees for consideration and comment.

In plenary discussion, Dr Sowunmi asked to what extent people at local level are involved in discussions taking place among the hierarchy. A lesson can be learned from the changes in Central and Eastern Europe where ordinary people have played an important role in pushing for changes. She urged that the assembly provide opportunity for reflection on the issue of visible unity. One of the obstacles to unity may be the non-readiness to yield to the working of the Holy Spirit.

Dr Tolen raised the issue of reciprocity: the WCC invites Roman Catholics to be present at many of its meetings, but are WCC representatives invited to RC meetings? He urged that we should not avoid facing up to difficult questions in the future.

Mr Voksoe had the impression that in general the relationship between the WCC and the Vatican has not improved since Vancouver, but thought the opposite was the case. Yet in many local situations there are signs of new forms of Christian unity. It is important to reassess the situation and ask ourselves as the WCC if the open strategy we have followed - with little reciprocity - and the failure to achieve joint action on social issues, is in fact the right one to pursue.

Dr Bührig referred to the growing role of people's movements and groups, which are by no means only Protestant. Representatives from many RC groups came to Seoul as visitors, paying their own way, because they were moved by the idea of a common commitment. She urged that the WCC take such groups seriously, and warned that many of the women involved in them would sever their links with bodies like the WCC if they are not taken more seriously.

Bishop Jeremias asked to what extent the JWG had considered the problems of relationships between the Orthodox and the Uniate Churches in the Ukraine, urging that this situation too be treated with great seriousness. The situation has a complex historical background and there is no simple way to solve it. He proposed that a group be set up together with representatives of the JWG and CCIA to examine the problems and see what is possible for the WCC to do to help.

Dr Crow urged members of the Central Committee to read the material from the JWG - essentially the two texts on "The Church: Local and Universal" and on "Hierarchy of Truths" (to be found in the appendix to the Sixth Report) - which he felt were deeper theological reflections than those produced

in the past, representing a newness of what is possible to achieve in the JWG. However, he did miss the pluralism of ecclesiological perspective that is present in the World Council, and noted the lack of reference to WCC statements on unity from the New Delhi and Nairobi assemblies. A revised structure for the JWG could take into account the theological process of interdenominational dialogue, and experiences of new ecumenical realities at local level.

Archbishop Keshishian urged that also local ecumenism be taken seriously by the JWG. He felt however that the JWG is not ready at this stage to go beyond collaboration into any organic expression of ecumenical partnership.

In response, Mr Maury said he did not consider it correct to say that since Vancouver relationships between WCC and RCC have deteriorated. There are indeed increasing difficulties but there are also numerous positive developments in basic areas of cooperation on local, regional and international levels. Within the RCC there is much diversity, and ecumenical endeavours are taking place with many partners at local level, but the RCC does have its own ecclesiology. We have to start by accepting our partners as they are with their own identity and then develop relationships as far as possible, persevering in dialogue with partners who represent the institution of the RCC. He agreed that it is important to work on the development of local ecumenism, and the JWG must not fail to take account of what is going on locally and the difficulties that arise.

He agreed that the Uniate question is one that should be taken up by the JWG to help gain a better understanding of such problems and be able to overcome tragedies of this kind.

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At a later session, Ms Skuse presented a number of proposals for action agreed by the Committee on the General Secretariat and submitted to the Central Committee for approval. These were based on the discussions which had already taken place in Central Committee, in the Unit Committees and in its own meeting. After discussion and amendment, the Central Committee adopted the following report:

The Central Committee receives with gratefulness the Sixth Report of the Joint Working Group (JWG), expressing

gratitude to the co-moderators, Rev. Jacques Maury (WCC) and Bishop Alan Clark (RCC), and the co-secretaries, Msgr. John Mutiso-Mbinda and Prof. Todor Sabev.

The Central Committee transmits the Sixth Report to the WCC member churches asking them to study it and its proposals for the future, giving special attention to the two texts attached on "The Church, local and universal" and on the "Hierarchy of Truths". The Central Committee requests the churches to express their reactions, if possible before the Canberra Assembly.

The Central Committee asks the Executive Committee to prepare carefully the discussion on the Sixth Report and on every aspect of relationships with the Roman Catholic Church which should take place during the Canberra Assembly. In particular, it asks the Executive Committee to evaluate the difficulties in the field of collaboration on social thought and action, for instance during the JPIC process.

Concerning the future of the JWG, the Central Committee recommended that:

- the mandate of the Joint Working Group be reviewed and that it not be limited only to collaboration between WCC units and sub-units and corresponding offices of the Vatican but should also include permanent and careful attention to ecumenism at local and regional level. Special attention should be given to difficulties which may occur in certain situations, to the specific problems of minority churches and to the development of ecumenism within various movements;
- the "consultative" status of the JWG be redefined and adequate means be given to it, both in terms of finances and personnel, for more efficient work and better communication of its work, both in the WCC member churches and in the Roman Catholic Church;
- the composition of the JWG include more representatives of the different regions of the world than just staff members of the WCC and the Vatican;
- in its future work, the JWG devote particular attention to the following problems and themes:

- visible unity and common witness;
 - a theological study on ethical issues as sources of division, and on the limits of ethical diversity;
 - mixed marriages, with careful attention to the difficulties remaining in many regions of the world;
 - necessary interaction between bilateral and multilateral dialogues, in regular collaboration with the Faith and Order Commission;
 - necessary reciprocity in the participation of the Roman Catholic Church in the activities of the WCC and in the participation of the WCC in the activities of the Roman Catholic Church.
- while recognising that it is primarily an issue for bilateral dialogue, already engaged in between the Roman Catholic and the Orthodox Churches, the Central Committee asks the Executive Group of the JWG to explore possible ways in which the WCC could be of assistance in the painful problem of the Uniates.

In discussion, Mr Arnold asked for greater clarity in referring to 'ethical issues' which are not just potential but real sources of division. He was of the opinion that in the future the JWG must devote itself to the relationship between faith and diakonia, ethics and dogmatics. It is important for us to tackle the question of social ethics in the member churches and to develop our own social ethics in the same way as the Roman Catholic Church did in the last century.

Metropolitan Chrysostomos agreed with Mr Arnold, referring to the new problems being faced by the churches today in the field of biochemistry and bioethics. We need to find a common response on these problems and not let them become another point of disunity.

Also regarding ethical issues, Archbishop Habgood mentioned a question raised in a Unit I Committee discussion as to whether there is a legitimate ethical diversity corresponding to the diversity in a hierarchy of truths, not so much looking at potential sources of division but asking about the limits of ethical diversity and how churches work together when they disagree on some ethical judgements.

With reference to events in Western Ukraine and the Uniate problem, Archbishop Kirill briefly outlined the present

situation. He said that a commission including representatives of the Vatican, the Moscow Patriarchate and the Uniates had met to try and solve some of the complex cases being faced. Although negotiations were successful, the necessary action has not resulted. It was hoped to resolve this issue internally, but it now appears that participation of the ecumenical community is necessary so that decisions adopted can in fact be carried out. For this reason he had agreed to the reference to the Uniate issue in the work of the Joint Working Group.

Msgr Radano explained that Uniates are those of the Eastern rite who choose to be in full communion with the Church of Rome, although they do not appreciate the Latin rite. In the context of the changes in Central Europe, he recalled that in 1946 the Uniates in the Ukraine were brutally repressed by the government and their property confiscated. Much of what is happening now involves their efforts to reclaim some of their property: the issues are thus of a very delicate nature. The Holy See is anxious to continue dialogue with the Russian Orthodox Church in an attempt to solve the issues at stake.

Bishop Jeremias underlined the urgency of the Uniate question, noting that these people have undergone suffering for their beliefs over a period of 400 years.

Ms Skuse concluded her report by encouraging members of Central Committee to send their comments on the Sixth Report to the General Secretary by the end of August. The Executive Committee at its meeting in September would give direction as to how the assembly can be helped to regard the future of the Joint Working Group.

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PROGRAMMATIC REORGANISATION OF THE WORLD COUNCIL OF CHURCHES

The report of the Committee on Programmatic Reorganisation (CPR) - Appendix IV - was introduced by its Moderator, Metropolitan Dr Paulos Mar Gregorios. He reminded Central Committee that in Moscow the task was seen in terms of two different processes, one short-term which had been worked on by the CPR, while the other is a long-term responsibility of the General Secretary (see page 84ff). The basic intention was to simplify the structure in order to make the World

Council's work in the next period between assemblies into a more manageable whole. Metropolitan Gregorios then called on Mr Voksoe to present the report of the CPR.

Mr Voksoe underlined some sections of the report, noting that the CPR was aware that no perfect structure could be established, and explaining that this was an attempt to fit the work of the present 17 sub-units into seven 'programme units' or groups of programmes, each with its own commission. No detailed restructure was envisaged that would involve changes in the constitution. One of the new features was the introduction of a department of relationships, as there is evidence that this part of the Council's task is not taken sufficiently into account in the present structure. It was also proposed that there be a planning and review process which would include a coordinating role.

Ms Patti Talbot, a member of the CPR, continued the presentation, saying that flexibility within the administrative structure was another feature that the Committee had tried to achieve, in order to provide a framework which is more open to responding to any new emphases articulated during the assembly. The CPR felt the need for more intentional and coordinated relationships with the member churches, Christian world communions, other ecumenical bodies, and non-member churches.

At the same time the WCC must maintain and enable greater participation and recognise the importance of networks outside the institutional church structures. Each commission would be able to multiply its expertise and efficiency by calling advisory groups for specific purposes. There was full agreement that participation of women and youth should be an integral part of all the units, but to ensure this a Women and Youth unit was proposed.

Metropolitan Gregorios explained that the comments made in discussion and those raised in the Unit Committees would be considered by the CPR which would then bring revised recommendations to a later session of Central Committee.

Bishop Okullu felt it was untimely to introduce such an important matter as restructuring at a time when staff are preoccupied with the assembly. He did not see any reason however why the creation of an office for relationships should not be agreed on - this had already been suggested by

the Review Committee appointed following the Nairobi Assembly (1976). But the basic proposal should be referred to the new Central Committee.

Pastor Jornod noted that there had not been opportunity for consultation with the churches and this was one of the causes of the unease surrounding the proposals. He asked about the financing of the new structure: OICD (Office for Income Coordination and Development) tries to seek funds in a global way, but if each of the new units were to seek its own funds this would cause difficulties for donors who would receive multiple requests.

Dr Tsetsis was of the opinion that the process agreed to in Moscow had not been followed and urged that consultation with member churches and related organisations be carried out before any action is considered. Since priorities for programmes will not be known until after the assembly, staff should give their full attention to assembly preparation.

Ms Eneme stressed the importance of an orientation programme for new staff to help them understand their responsibility in the WCC and to the churches.

On the other hand, Archbishop Vikström felt that the reorganisation process should be completed as soon as possible and that this Central Committee should take some clear decisions so that the assembly has a framework in which to fit the future programmes of the Council. He did not think it would be advisable for the new Central Committee to have to start its work with questions related to structure.

Dr Blei thought the proposals put too much emphasis on specialisation, asking whether full use had really been made of the present structure which does enable participation by a wide variety of people.

Mrs Mayland agreed with Bishop Okullu that the present process is too rushed and is altogether a bigger task than was envisaged by Central Committee in Moscow. The Church of England had sent a delegation to visit the WCC earlier in the year and reported their impression that the WCC's present problems are less to do with structure than with control and organisation.

Mr W. Thompson agreed that the present proposal was much more elaborate than the Central Committee had intended. He felt

that this kind of restructuring should not be undertaken until there was clarity about the vision and common understanding of the WCC and until its relationship with member churches and non-member churches is clear. The first task is to define what we are trying to do.

Dr Kaessmann was also concerned about the timing; some thought needs to be given to the deeper reasons behind the crisis in the ecumenical movement before taking the time required to look at all the issues involved in restructuring.

Archbishop Keshishian observed that the WCC should not be handled in the same way as an 'organisation' - it is a growing fellowship and there must be an attempt to reassess its identity and vision. It is also necessary to define what is meant by a programme: is it a study project, or something that generates action? He felt that the effect of the present proposals would strengthen the weaknesses of the Council and at the same time weaken its strengths.

Metropolitan Chrysostomos of Peristerion said that the paper has ecclesiological, theological and pastoral implications and he was thus not in a position to vote without consulting his church synod. He proposed that the document be sent to the churches requesting them to take a position on it.

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At a later session, Mr Voksoe presented a revised proposal from the Committee on Programmatic Reorganisation. It was clear that there was little support for concluding the present three-Unit structure and it was therefore felt more appropriate to maintain the basic 1971 structure. The suggested procedure was that the General Secretary bring the concerns of the assembly and the priorities agreed upon to the new Central Committee. A major restructuring, if later deemed necessary, would thus wait for the outcome of the long-term assessment of the WCC following the consultation process with member churches.

In view of its findings, the Committee on Programmatic Reorganisation makes the following recommendations to the Central Committee:

- a. that the report of the Committee on Programmatic Reorganisation be received; (Appendix IV)

- b. that the need for changes in the programmatic organisation of the WCC be affirmed;
- c. that the General Secretary be instructed to develop a plan for establishing a substantial emphasis on relationships, and that such a plan be brought to the next meeting of the Executive Committee;
- d. that the present three-Unit structure be implemented by the new Central Committee according to its original intention, and as specified in the rules and by-laws. This would mean the following:
 - 1. the three Units would serve as the administrative centres for the programmatic life of their area, with responsibility for making recommendations to the Central Committee regarding budget proposals and staff requirements;
 - 2. the General Secretary may make suggestions to the new Central Committee concerning the programmatic work of the three Units, taking into account the need for fulfilling the function of relationships and in light of the priorities set by the policies and programme guidelines coming from the Seventh Assembly;
 - 3. each Unit Committee, in accordance with Rule VI, would exercise its responsibility for suggesting to the Central Committee those sub-units into which it may be divided;
 - 4. the programmatic organisation of each of the three Units should be ready for implementation by the meeting of the new Central Committee in late 1991, and thus allow for any modifications which may be seen as necessary in light of the Canberra Assembly;
- e. that the present Executive Committee appoint core groups for each Unit, which would exist only until the new Central Committee completes its tasks delineated in paragraph d. above. The functions of these core groups would be to provide specific expertise to guide the on-going work of the WCC and to enable reflection on how present sub-unit work relates to the need for more flexibility and coordination within and between Units;

- f. that the process of long-term consultation with the churches concerning the fundamental vision and purposes of the WCC be affirmed and strengthened, recognising that it may eventually suggest more fundamental changes in the basic structures of the WCC;
- g. that provision be made by the new Central Committee for a mechanism to evaluate programmes and sub-units, providing for their orderly conclusion when necessary, and proposing the establishment of new ones as needed;
- h. that the report of the Committee on Programmatic Reorganisation be available as a resource for any future consideration of these issues.

Dr Tsetsis moved that the Central Committee

- a) receive the reports of the Committee on Programmatic Reorganisation with appreciation, and
- b) refer them to the new Central Committee to be appointed by the Seventh Assembly for consideration and further action, in the light of the priorities and programmatic thrusts set by the Assembly.

This being a privileged motion was voted on without further discussion. The Central Committee agreed to Dr Tsetsis' proposal.

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TOWARDS A COMMON UNDERSTANDING OF THE WCC

At the Moscow meeting of the WCC Central Committee (July 1989) the following resolution was agreed:

"the Central Committee requests the General Secretary to develop a process of consultation on:

- the common understanding and vision of the WCC;
- the relationship of the WCC to its member churches;
- the relationship of the WCC to non-member churches and other Christian groups.

Due consideration should be given as to how Seventh Assembly might contribute to this process."

(Minutes of WCC Central Committee 1989, p. 66)

The 1989 Central Committee required that the process for the consideration of some basic questions be proposed to this meeting of Central Committee.

The General Secretary introduced a paper he had written entitled "Towards a Common Understanding of the World Council of Churches" in response to this request from the Central Committee, offering a proposal on how to proceed. This was referred to the Committee on the General Secretariat.

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At a later session, Ms Skuse presented the report of the Committee on the General Secretariat which recommended the following process and timetable as a working possibility:

1. that a small task force, under the leadership of the General Secretary, be invited to do some brainstorming, to define the process more precisely, and to begin preparation of a study booklet to be shared with the churches, councils and related Christian organisations. Such a meeting could take place around July 1990;
2. that the Executive Committee in September 1990 consider the initial outline of a study document to be sent to the churches after the Canberra assembly;
3. that the plenary on the Unity of the Church at the assembly point to the WCC's role understood as a present reality and eventually as a prophetic visualisation of the future; further, that the assembly sub-theme dealing with the renewal of the Church and the search for the unity of the Church address the question of the conciliar movement in relation with the actions of the Spirit;
4. that the Central Committee in 1991 receive a progress report, be asked to enter into the theological debate, and define the questions for the churches;
5. that this common reflection be introduced into the process of the Faith and Order World Conference planned for 1993; once the process has come to a certain fruition, that conference might be the occasion for a discussion of the emerging common understanding;
6. that, while the main value of the study will be in the common mind to be discovered and developed both in the

churches and in the committees and staff of the WCC, it will be necessary for the Central Committee to make a concise affirmation of this common understanding of the vocation and reality of the WCC and eventually to discuss any constitutional implications. Such a discussion could take place in 1995.

The Central Committee approved these proposals.

(A first list of basic questions to be considered can be found in Appendix V).

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PROPOSED AMENDMENTS TO THE CONSTITUTION AND RULES

The Moderator drew the attention of the Central Committee to a document listing several proposed amendments to the Constitution and Rules and gave notice that these would be discussed at a later session. The present text is as follows:

I. Membership of Central Committee

A. It is now specified in the Constitution (V.2.b) that

"b) The Central Committee shall be composed of the President or Presidents of the World Council and not more than 150 members.

1) Not more than 145 members shall be elected by the Assembly from among the delegates which the member churches have elected to the Assembly...

2) Not more than 5 members shall be coopted by the Central Committee at its first meeting from among the representatives which the associate member churches have elected to the Assembly."

It is further specified in the Rules (IV.1.a) that

"a) The Central Committee shall consist of the President or Presidents of the World Council together with not more than 145 members elected by the Assembly and not more than five members coopted by the Central Committee (see Constitution, Art.V.2.b)."

- B. Election of the five persons to represent the associate member churches has been done at the Central Committee meeting immediately following the Assembly. Although the persons may have been consulted, they have not usually attended the meeting at which they were elected (having already left).

The Executive Committee wished to recommend amendments to the Constitution and Rules which would authorise the Nominations Committee of the Assembly also to nominate these five persons representing the associate member churches (see B. above). The Nominations Committee would then be able to take these proposed members into account when overall balances among Central Committee members are considered. These persons would thus be able to attend the first meeting of Central Committee immediately following the Assembly, which is not possible according to present procedures.

At a session on 29 March, Dr Talbot, on behalf of the Executive Committee, presented the following proposed amendments to the Constitution. If approved by the Central Committee, they would be submitted to the Assembly for confirmation and adoption.

Proposed Amendment to the Constitution

Article V.1.c)

Add a new article 3) and re-number those that follow:

3) to elect not more than five members from among the representatives which the associate member churches have elected to the Assembly;

Amend present article V.2.b)2) to read:

2) Not more than 5 members shall be elected by the Assembly from among the representatives which the associate member churches have elected to the Assembly.

Amendment to the Rules

Amend article IV.1.a) to read

The Central Committee shall consist of the President or Presidents of the World Council together with not more than 150 members elected by the Assembly. [delete the rest of the present text] (see Constitution, Art. V.2.b).

II. The Presidents and the Assembly

- A. Rule II.2. states that "the term of office of a President shall end at the adjournment of the next Assembly following his or her election."

Rule XIV.2. provides that the Presidents may preside at certain sessions of the Assembly.

Rule III.1.b) lists the Presidents who have not been elected delegates by their churches among those who have the right to speak but not to vote.

- B. The Executive Committee believes that it would be appropriate and wise for all the presidents to have full voting rights in the Assembly and therefore propose the following amendments to Rule III:

III.1.a) Persons with the right to speak and to vote

Add the words underlined:

The Assembly shall be composed of the Presidents of the World Council and of official representatives of the member churches, known as delegates...

III.1.b)1) Persons with the right to speak but not to vote

Delete the words "President or Presidents of the Council".

Changes to the Rules do not need to be confirmed by the Assembly.

In discussion, clarification was requested as to the distinction between those members of Central Committee elected from among the delegates appointed by member churches, and the five persons representing the associate member churches who in the past have been coopted at the first full meeting of Central Committee. Dr Talbot explained the Executive Committee's position: although there is a distinction in that, at the Assembly, representatives of associate member churches have the right to speak but not to vote, once they are appointed members of Central Committee they have the same rights as all other members - i.e. to speak and to vote.

In order to clarify points raised, action on these proposals was postponed until a later session on 30 March, when the Central Committee voted in favour of the proposed changes to the Constitution. These would be referred to the Assembly for ratification. As a result, the necessary changes in the Rules would follow without requiring further action.

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ECUMENICAL PARTNERSHIP IN NEWS AND INFORMATION (ENS)

At its July 1989 meeting in Moscow, the Central Committee approved 'in principle' proposals to set up new arrangements for an Ecumenical Partnership in News and Information together with several other ecumenical and confessional bodies; it requested further elaboration and clarification of the proposal, including a detailed budget and timetable for implementation, for its consideration in March 1990. In response to this request, the Communication Department prepared a full report which was discussed in detail by the Committee on the General Secretariat.

Ms Skuse presented the recommendations of the Committee on the General Secretariat as follows:

The Committee on the General Secretariat welcomed the document on Ecumenical Partnership in News and Information (Appendix VI) and proposed that the Central Committee take the following actions:

1. endorse changes in the current WCC news-and-information structure as proposed;
2. authorise the Executive Committee at its September 1990 meeting to approve one or more WCC-chosen members of the interim ENS board; (the General Secretary to propose one or more names to the Executive Committee);
3. authorise WCC budgets to be drawn up for 1992 and subsequent years reflecting the proposals in this report;
4. request a progress report on plans for the proposed Office for Information and Interpretation (OII), the Ecumenical News Service (ENS) and the Ecumenical News Network (ENN) for the first full meeting of Central Committee after the Seventh Assembly;

5. authorise the Executive Committee, if necessary, to review the ENS situation once other likely sponsors (e.g. Lutheran World Federation [LWF] and the World Alliance of Reformed Churches [WARC] have taken formal action on the proposal later in 1990).

The Central Committee agreed to these recommendations.

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VANCOUVER TO CANBERRA REPORT

The General Secretary commended the draft texts for this report on the work of the World Council in the period since Vancouver. This would form part of the preparatory material for the Canberra Assembly, and would be received officially by the Assembly. The material was referred to the Unit Committees for study and approval prior to publication.

At a later session, Mrs Mayland presented a report on behalf of the Unit Committees. She noted that certain sections required some re-drafting and said that further editorial work would be done by the editor, Rev. Thomas Best.

The Central Committee approved the draft texts subject to amendment and editing.

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JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Dr Love presented the report of Unit II on Justice, Peace and the Integrity of Creation together with a series of recommendations, as follows:

Unit II had a substantial and productive discussion on the JPIC process, the World Convocation in Seoul (March 1990) and the relationship of these to the Seventh Assembly.

The Convocation made a vital contribution to the momentum and enthusiasm that continues to undergird the JPIC process. Churches in various regions, being at different stages in the process, have had diverse experiences of activities focused on JPIC, as well as different expecta-

tions of how the Convocation would enhance their own efforts and that of global ecumenism. The Convocation was an important demonstration of creative and challenging interactions among churches and movements.

The Affirmations confirm the depth of substantial ecumenical consensus on issues at the heart of the JPIC process and their interconnectedness. They provide guidance for affirming basic beliefs, resisting forces of death and destruction, and committing to common struggles.

The Covenants open new horizons of solidarity, pointing to the possibilities of new models of ecumenism. The imperative of mutual commitment is clear. The conceptual understandings need further exploration.

The JPIC process and the Convocation itself, however, embody tensions that reflect deeply-held differences. Further agreement must be sought on the meaning of covenanting, the conciliar process, and specific guidelines for implementing broad consensus that exists in some areas (i.e. the concretisations of the Covenants). Points of disunity are painfully evident in different understandings of ecclesiology (including mutual respect for the differences) as well as our inability to partake in a common eucharist. Churches as well as movements use varying methodologies in their efforts related to the JPIC process.

Developing creative mechanisms for addressing these tensions will require serious attention and concerted energy from the WCC and the churches in order to provide careful, deliberate and open exchange of perspectives. The Assembly, in the plenaries, the sections and the sub-sections, is an important occasion in which such exchanges can continue to take place. Other opportunities should also be created.

The Seoul Convocation was a momentous occasion in a long-term process that began with the Vancouver call for a conciliar process of mutual commitment (covenant) for Justice, Peace and the Integrity of Creation. This process must continue with renewed energy within the WCC to support it. The concern remains a Council-wide one. Interaction across units and sub-units is vital to its success and must be strengthened. Some specific structural place for lodging the JPIC emphasis after the 1991

Assembly should be found in the ongoing work of the Council. In this regard, the Unit II Executive Group expects to bring proposals to the WCC Executive Committee prior to the Canberra Assembly.

Documentation from the Convocation, including background reports, speeches and presentations, as well as the final results will be published and circulated among the churches for study, action and reporting back to the WCC.

In discussion, Archbishop Habgood, speaking of his experience in Seoul, said that much time and energy was wasted in trying to agree on what is meant by the terms 'covenant' and 'conciliar process', with the result that the substantive issues received less attention than was their due. It is clear that there are grave theological difficulties underlying the notion of 'covenant' and he felt that for the time being we should speak about the 'commitment of the churches to work together' on these issues. More study must be done on the terminology we use.

Mr van der Zee said there had been reference in Unit II discussions to the possibility of holding another world JPIC meeting. In response, Dr Love said that, as there was no consensus on such a proposal at this point, no precise recommendation about a further meeting had been included. She felt the most important point to make clear is that the WCC as a whole remain completely committed to the JPIC process.

With the inclusion of a number of amendments, the Central Committee approved the following recommendations:

The Central Committee

1. reaffirmed the long-term commitment of the WCC to the JPIC process up to and beyond the Canberra Assembly. Structural arrangements within the ongoing work of the Council and resources for its continuation should be found in order to provide a centre of exchange, information and challenge for churches and movements;
2. commended the Convocation Final Document to the churches for study and action, with reports on their reactions and progress in the JPIC process to be brought back to the WCC, if possible to the Canberra Assembly;

3. recommended that all delegates of the Canberra Assembly receive copies of the Convocation Final Document;
4. recommended that initiatives of churches and other groups to enhance the JPIC process be welcomed. In this regard, as an illustration, information from the Swedish Ecumenical Council on specific proposals for justice and peace ministries as a means for implementing the second covenant ("for the true security of all nations and people") was noted with appreciation;
5. recommended that the WCC facilitate regional JPIC meetings and encourage regional bodies to elaborate their own contextual contributions to the concretisation of the four covenants;
6. acknowledged with appreciation the existing efforts within the WCC to draw attention to concern about the 500th anniversary of the colonisation of the Americas (in 1992). It is hoped that the Assembly can take up suggestions on this concern from the Seoul Convocation;
7. noted expressions of deeply-held concerns regarding Affirmation II in the Final Document of the Convocation. Some felt that this affirmation does not clearly condemn accumulation of wealth by few which results in poverty for many;
8. recommended that, with regard to the JPIC process, the Sub-unit on Faith and Order, as well as other relevant sub-units,
 - a. further explore the concepts of covenanting and conciliarity;
 - b. continue and strengthen work on the question of the interconnectedness of ethics and ecclesiology.

Such work must begin at once in preparation for the Seventh Assembly and later continue in connection with the forthcoming Fifth World Conference on Faith and Order in 1993.

9. recommended that, since JPIC is at the heart of an ecumenical vision for the next millennium,

- a. the Assembly Planning Committee ensure substantial room at the WCC Assembly in Canberra for reflection on JPIC in worship, plenaries, sections and sub-sections; work already begun in this regard was noted with appreciation;
- b) further cooperation with the Roman Catholic Church on all levels be sought;
- c) the Canberra Assembly renew the call for commitment to the JPIC process, emphasising further exploration of the meaning of covenanting and the conciliar process related to JPIC, interregional dialogue, interfaith dialogue, networking among movements, and dialogue with experts relevant to JPIC issues, including scientists, politicians, economists, etc.

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HUMAN RIGHTS RESOURCES OFFICE FOR LATIN AMERICA (HRROLA)

The Central Committee at its meeting in Hanover 1988 named a Unit II task force to prepare an aide-mémoire on the principles and issues related to the possible continuation of the tasks that until now have been assumed by HRROLA. An interim progress report was made to the Central Committee in 1989 in Moscow, and the final report was brought to this present meeting. The full text can be found in Appendix VII.

As moderator of the task force and moderator of Unit II, Dr Love presented the report. She explained that the task force had collected information, planned its strategy, consulted in the Latin American region, held discussions with the CCIA, and arranged a series of evaluations with donor agencies and others concerned with the work of HRROLA. Although there were some improvements in the situation in Latin America, there are many areas where economic and social conditions have deteriorated. After extensive consideration, the task force concluded that the WCC needs a contextualised approach to human rights work.

Mr Gatwa and Mr L. Thompson asked why special attention had been paid to Latin America when other regions of the world, which had just as many human rights related problems, were not included. Dr Love said that this exercise was related specifically to the transition of the work of HRROLA and it

should be seen in a worldwide context. She pointed out that CCIA has a high reputation for its human rights work in many areas of the world including Africa and the Caribbean, and that CICARWS area desks are also involved in these issues.

Dr Love drew attention to the recommendations of the task force, as follows:

Based on the information collected and evaluations undertaken, the task force recommended:

1. that principles for guiding the transfer of HRROLA's work be as follows:

- a. Within the context of the wide scope of human rights activities, the primary emphasis of this work should be on the traditional (civil and political) arena of human rights. (Other parts of the Council emphasise the social, economic and cultural aspects of human rights. These various Council programmes related to human rights work are seen to be complementary.)
- b. Oversight for and regular advice on the work should be provided through regular meetings of a group (outside the WCC staff) with expertise on human rights work. Such a group may be drawn wholly or in part from the CCIA Commission.
- c. Future work should emphasise the unique contribution of the WCC as a global ecumenical body rather than duplicating efforts that may be carried on by other regional or national organisations. This unique role will include, among other possibilities, inter-regional (especially south-south), regional and national sharing of experiences and lessons drawn from human rights work.
- d. Future work should attempt to anticipate areas of human rights needs ('frontline' or 'cutting-edge' work) that might otherwise remain unaddressed.
- e. The emphasis on integrating political analysis, advocacy, funding and pastoral accompaniment should be continued.
- f. There should be greater diversification of donor agencies funding this work.

- g. In the transition, the accumulated knowledge about the WCC role in this work should be transferred from a personal basis, dependent largely on one staff person, to a broader institutional basis.
 - h. The history of the way in which the WCC has responded to the human rights struggle in Latin America should be recorded and shared.
 - i. Solidarity and pastoral visits to critical situations that demand urgent attention should be continued.
 - j. The flexible, efficient and non-bureaucratic style of operation in this work should be continued.
 - k. Future work should continue to relate as appropriate to churches and REOs as well as other institutions in the ecumenical movement.
2. The functions of the HRROLA office and the accompanying staff position should be transferred to the CCIA.
3. During the upcoming transition period of two/three years, funding for long-term programmes, projects and core institutional maintenance of groups in Latin America and the Caribbean should be handled either by, or in combination with,
- a. entering into the process by which some programmes could respond to criteria operative in CICARWS, while
 - b. facilitating bilateral funding relationships between donors and groups in the region and thus recognising that some programmes and projects no longer need the WCC as a primary funding partner.
4. Funding for future work in advocacy, visits, mobilisation, analysis, emergencies and new initiatives should be channelled through the CCIA.
5. Regularised mechanisms for closely linking CICARWS area desk work on human rights and the CCIA should be enhanced.
6. The CCIA should be encouraged to increase its emphasis on mobilisation and advocacy in human rights work.

7. Although human rights activities across the WCC should not be centralised, greater coordination among the various sub-units involved in this work is important in order to conceptualise the issues, to focus the work, to share information and to develop collective perspectives.

8. The WCC should remain faithful in facilitating Latin American and Caribbean churches' human rights work while being attentive and responsive to new challenges in other parts of the world.

9. Utmost care should be taken to communicate these changes in a timely manner to HRROLA partners in the Caribbean and Latin America so that a smooth transition that ensures as little disruption as possible can take place.

10. Should the March 1990 Central Committee meeting decide to restructure or reorganise WCC programmes prior to the Assembly, the Task Force on HRROLA should be reconvened to consider possible changes that may be necessary in the above recommendations. Any changes necessary should be recommended (in the absence of any further meetings of the Central Committee) to one of the remaining meetings of the Executive Committee prior to the next Assembly.

The Central Committee agreed to these recommendations.

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ECUMENICAL DEVELOPMENT COOPERATIVE SOCIETY (EDCS) and ECUMENICAL CHURCH LOAN FUND (ECLOF)

The Central Committee at its meeting in Hanover in August 1988 asked CCPD and CICARWS to study the operations of EDCS and ECLOF and to bring recommendations regarding future developments of their relationships to the WCC and its member churches to the Central Committee at its meeting in 1989.

An interim report was presented to the Central Committee at its 1989 meeting with the understanding that a full report would be given at the 1990 meeting in Geneva. This report can be found in Appendix VIII.

Dr Love presented the report, noting that there had been a substantial discussion in the Unit II Committee. In response

to a question she explained that the aim of the process was for both bodies to review their relationships and to seek ways for further cooperation.

Mr Arnold, referring to the recommendations, said that it was not clear to people who were only in a position to give small sums of money why the World Council has two different bodies which provide much the same service.

Dr Love responded that there were varying interpretations of the different tasks of the two bodies, but in fact there is a clear difference in function. Although cooperation is of course welcomed, there is no question of a merger.

Mr W. Thompson, speaking as a board member of EDCS, stated that EDCS is anxious to cooperate further and is ready to discuss the matter with ECLOF.

Dr Love moved the recommendations from the Unit II Committee as follows:

In view of the response to the call in Moscow for commitment of resources to EDCS, and in view of the plans of ECLOF for special efforts to extend ECLOF's loan funds, Unit II recommends that the Central Committee:

1. renew its call for commitment of the member churches to EDCS and for increased support to ECLOF, in each case in accordance with the distinctiveness of each organisation as described in this report;
2. acknowledging the cooperation that exists between EDCS and ECLOF as described in this report, urge that each explore opportunities for further cooperation that will be beneficial to the fulfilment of their purposes.

The Central Committee agreed.

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STAFFING

The Central Committee authorised the General Secretary to proceed with the following appointments and contract extensions, the legal obligations of the World Council of Churches to be binding only as from the actual signing by both parties of the corresponding contracts or contract extensions. (Text approved by Central Committee, Geneva, January 1987.)

I. APPOINTMENTS AND CONTRACT EXTENSIONS

A. The appointments listed below are for a period of four years unless otherwise stated:

General Secretariat

Office of the General Secretary

Rev. Michael Davies (UK, United Reformed Church in the United Kingdom) as Assistant General Secretary for Finance and Administration for five years from an agreed date

Unit III

Ecumenical Institute (Bossey)/Programme on Theological Education

Dr Jacques Nicole (Switzerland, Swiss Protestant Church Federation) as Director from an agreed date

B. The contract extensions listed below are for three years unless otherwise stated::

General Secretariat

Department of Communication

Mr Jan Kok (Netherlands, The Reformed Churches in the Netherlands), Director, for three years from 1 May 1991 (will complete 21 years' service)

Unit III

Renewal and Congregational Life

Prof. Ion Bria (Romania, Romanian Orthodox Church (Eastern)), Director, from 1 April 1991 to retirement (30.06.94) (will complete 21 years 3 months' service)

II. INFORMATION

A. Appointments

1. It is reported that, on the recommendation of the Officers at their meeting in Geneva in November 1989, the following appointments were made:

General Secretariat

Office of the General Secretary

Mr Jean-Pierre Jornod (Switzerland, Swiss Protestant Church Federation) as Interim Assistant General Secretary for Finance and Administration for 8 months from 3 November 1989.

Ecumenical Institute (Bossey)/Programme on Theological Education

Ms Manuela Brown (Switzerland, Swiss Protestant Church Federation) as Interpreter for four years from 13 November 1989.

Office for Income Coordination and Development

Mr Günter Rath (FRG, Evangelical Lutheran) as Associate Director for four years from 12 March 1990.

Finance

Mr Costandi Mustaklem (Jordan, Greek Orthodox Patriarchate of Jerusalem and All Palestine (Eastern)) as Finance Officer, Units I and III, for four years from 1 February 1990.

2. The following appointments were made by the Executive Committee at its meeting in Bossey in March 1990:

General Secretariat

Department of Communication

Mr Kenneth Mubu (Zambia, Baptist) as Press Officer/EPS Editor, for three years from an agreed date.

Finance

Mr Michel Monjol (France, Roman Catholic Church) as Finance Officer (Unit II and General Secretariat) for four years from 1 April 1990.

Ms Catherine Inoubli (France, Roman Catholic Church) as Administrative Assistant, Computer Applications Training, for four years from 1 April 1990.

Unit IICommission on Inter-Church Aid, Refugee and World Service

Mr Samuel Isaac (India, Church of South India), at present Acting Deputy Director and Secretary for Personnel and Human Resource Development, as Deputy Director from 1 April 1990.

Mr Francis Muhungi Kanyoro (Kenya, Evangelical Lutheran Church in Tanzania), at present Consultant, ECLOF, as Director, ECLOF, for four years from 1 April 1990.

Mr Patrick Taran (USA, Religious Society of Friends) as Secretary for Migration for four years from an agreed date.

Unit IIIYouth

Ms Anu Talvivaara (Finland, Finnish Orthodox Church [Eastern]) as Programme Secretary for four years from an agreed date.

B. Contract Extensions

All contract extensions listed below are for three years unless otherwise stated:

General SecretariatOffice of the General Secretary

Ms Jean Stromberg (USA, American Baptist Churches in the USA), Assistant to the General Secretary, from 1 September 1991 (will complete 10 years' service)

Ecumenical Institute (Bossey)

Ms Margrit Koch (Switzerland, Old Catholic Church of Switzerland), Librarian (non-programme), from 1 July 1991 (will complete 27 years 7 months' service)

Department of Communication

Mr Gilbert Cudré-Mauroux (Switzerland, Roman Catholic Church), Sound Technician, Radio/TV (non-programme), from 1 April 1991 (will complete 25 years' service)

Mr Thomas Dorris (USA, Evangelical Lutheran Church in America), Press Officer (English language) (non-programme) for 8 months from 1 September 1990 (will complete 9 years 8 months' service)

Personnel Office

Rev. Carlos Sintado (Argentina, Evangelical Methodist Church of Argentina), Director (non-programme), from 1 July 1991 (will complete 13 years 6 months' service)

Ms Malena Wiehe (FRG, EKid (Lutheran)), Associate Director (non-programme), from 1 February 1991 (will complete 37 years 9 months' service)

Finance

Mr Chien Chun Wang (Republic of China (Taiwan), China Evangelical Lutheran Church), Supervisor, Accounting Services (non-programme), from 1 September 1991 to retirement (30.09.93) (will complete 21 years' service)

Central Services

Mr Ermanno Vecchi (Italy, Roman Catholic Church), Director (non-programme), from 1 September 1991 (will complete 7 years' service)

Unit II

Commission on Inter-Church Aid, Refugee and World Service

Mr Ghassan Rbeiz (Lebanon, Greek Orthodox Patriarchate of Antioch and All the East (Eastern)), Area Secretary, Middle East, for 1 year from 16 July 1991 (will complete 13 years' service)

Programme to Combat Racism

Ms Jean Sindab (USA, Progressive National Baptist Convention Inc.), Programme Secretary, for 9 months from 1 July 1990 (will complete 4 years 9 months' service)

Justice, Peace and Integrity of Creation

Dr Preman Niles (Sri Lanka, Christian Church (Disciples of Christ)), Programme Director, for one year from 1 September 1990 (will complete 5 years' service)

Unit IIIEducation

Ms Teny Pirri-Simonian (Lebanon, Armenian Apostolic Church (Oriental)), Secretary for Development Education, from 1 July 1991 (will complete 7 years 6 months' service)

Renewal and Congregational Life

Rev. Toshitsugu Arai (Japan, The United Church of Christ in Japan), Secretary for Lay Academies, from 1 April 1991 (will complete 10 years' service)

C. Internal Promotion from Grade 5 to Grade 6

It is reported that the following grade 5 staff members have been promoted to grade 6. All the processes foreseen for this internal promotion have been fulfilled:

Unit ICommission on World Mission and Evangelism

Ms Dawn Ross (Canada, Presbyterian Church in Canada).

Unit IIIEducation/Women in Church and Society

Ms Jeanne Becher (USA, Episcopal Church (Anglican)).

Renewal and Congregational Life

Ms Evelyn Appiah (Ghana, Methodist Church).

D. Arrivals

General Secretariat

Ecumenical Institute (Bossey)/Programme on Theological Education

Fr Francis Frost (UK, Roman Catholic) as Lecturer on 1 November 1989.

Department of Communication

Ms Livia Konta de Palma (Sweden, Roman Catholic Church) as Spanish Translator (part-time) on 6 November 1989.

Unit I

Dialogue with People of Living Faiths

Rev. Hans Ucko (Sweden, Church of Sweden) as Programme Secretary (Christian-Jewish, New Religious Movements and Marxism) on 1 September 1989.

Commission on World Mission and Evangelism

Rev. Dr Christopher Duraisingh (India, Church of South India) as Director on 1 September 1989.

Unit II

Christian Medical Commission

Ms Margareta Skold (Sweden, Church of Sweden) as Programme Secretary (Nursing) on 1 November 1989.

Unit III

Youth

Mr Peter Brock (Australia, Anglican Church of Australia) as Director on 1 September 1989.

E. Departures

It is reported that the following staff members have left, or will shortly leave, the service of the World Council of Churches on the dates indicated:

General Secretariat

Ecumenical Institute (Bossey)/Programme on Theological Education

Rev. Dr Samuel Amirtham (India, Church of South India), Director, on 30 June 1990 (will complete 10 years 3 months' service)

Dr Cyris Moon (South Korea, Presbyterian Church of Korea), Lecturer, on 31 March 1990 (will complete 4 years 7 months' service)

F. Consultants

- a) It is reported that the following Consultants were appointed by the General Secretary since the last Central Committee Meeting in July 1989:

General Secretariat

Finance and Central Services

Mr Robert Varga (Switzerland, Roman Catholic Church) for 1 year from 1 January 1990.

Unit I

Commission on World Mission and Evangelism

Sr Monica Cooney (New Zealand, Roman Catholic Church) for 3 years from 1 January 1990.

Unit II

Commission on Inter-Church Aid, Refugee and World Service

Mr Dale Ott (USA, Church of the Brethren) for 1 year from 1 September 1989.

Mr John Doom (French Polynesia, Evangelical Church of French Polynesia), for 1 year from 13 January 1990.

Mr William Lowry (UK, Church of Scotland) for 8 months from 12 March 1990.

Mr Francis Muhungi Kanyoro (Kenya, Evangelical Lutheran Church in Tanzania) for 1 year from 6 February 1990.

b) It is reported that the following Consultants has left the service of the World Council of Churches:

Unit I

Commission on World Mission and Evangelism

Sr Joan Delaney (USA, Roman Catholic Church) on 31 December 1989 (completed 6 years' service)

III. VACANCIES

General Secretariat

Ecumenical Institute (Bossey)/Programme on Theological Education

Assistant Director (immediate)
Lecturer (immediate)

Finance and Central Services

Director, Electronic Data Processing (immediate)

Unit II

Commission on Inter-Church Aid, Refugee and World Service

Secretary for Personnel and Human Resource Development
(April 1990)
Secretary for the Pacific Area (January 1991)
Associate Director (ECLOF) (immediate)

Commission of the Churches on International Affairs

Executive Secretary (Liaison Office, USA) (immediate)
Executive Secretary (immediate)

Commission on the Churches' Participation in Development

Executive Secretary (People's Participation in Development) (immediate)

Programme to Combat Racism

Programme Secretary (April 1991)

Unit III

Women in Church and Society

Director (July 1990)

Programme Secretary on "Women and Rural Development"
(January 1991)

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The Central Committee authorised the Executive Committee and the Officers to fill urgent vacancies that must be filled prior to the next meeting of the Central Committee.

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In respect to an information item on non-renewal of contract, a lengthy discussion took place on the procedures for renewal or non-renewal of contracts. The General Secretary explained that for the first renewal he relies chiefly on the advice of the officers of the commission or working group concerned, while for a second renewal the overall balances and needs of the Council must be the principal criteria, together with others mentioned in the procedures approved by the Executive Committee at its meeting in January 1987 (minutes, page 30 ff).

However, it was made clear that the General Secretary, while taking note of the advice provided, has the possibility to make his own proposal to the Executive or Central Committee according to his judgement with regard to the overall needs of the Council.

In the case under discussion, the General Secretary had followed the advice of the Officers of the CICARWS Commission not to renew a contract. The Central Committee decided to ask the Officers of the CICARWS Commission to reconsider their decision.

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NOMINATIONS

I. Assembly Participants

In a closed session, Dr Talbot presented a paper describing the current situation with regard to Assembly delegates. Attention was drawn to the Rule relating to the 15% category of delegates, which provide for the member churches to first appoint no less than 85% of the delegates.

The Rules further state:

"The remaining delegates, not more than 15%, shall be elected by certain member churches upon nomination of the Central Committee as follows:

1. If the Moderator or any Vice-Moderator of the Central Committee is not elected a delegate ... the Central Committee shall nominate such officer to the member church of which such officer is a member. Paragraphs 5 and 6 below apply to such nominees.

2. The Central Committee shall determine the categories of additional delegates necessary to achieve balance in respect of:

a. the varied sizes of churches and confessions;

b. the historical significance, future potential or geographical location and cultural background of particular churches, as well as the special importance of united churches;

c. the presence of persons whose special knowledge and experience will be necessary to the Assembly;

d. proportions of women, youth, lay persons and local pastors.

3. The Central Committee shall invite the member churches to propose the names of persons in the categories so determined whom the churches would be willing to elect, if nominated by the Central Committee.

4. The Central Committee shall nominate particular individuals from the list so compiled to the member church of which each individual is a member.

5. If that member church elects the said nominee, he or she shall become an additional delegate of that member church.

6. The member churches shall not elect alternate delegates for such delegates."

On the basis of the fact that, at 26 March 1990, the names of 611 delegates had been received from 202 churches, of whom 192 women (31.42%), 419 men (68.58%), 46 youth (7.53%), 264 lay persons (43.21%); that among the lay persons there were 159 women, 105 men and 44 youth; and noting that a total of 69 churches had not yet submitted the names of their delegates, the Executive Committee proposed the following recommendations for consideration by the Central Committee:

1. that, in order to have a wider and more inclusive representation of churches and regions in the 15%,
 - a. churches which are eligible to propose such names but have not done so be again urged to respond;
 - b. churches be reminded that delegates named under the 15% rule become delegates with the same status as all other delegates and equally eligible for financial assistance;
 - c. churches which do not plan to propose names be asked so to inform the WCC;
2. that at this time therefore the Central Committee nominate only one person from each church that has proposed names (except two from the Uniting Church in Australia) taking into account the balances specified in the Rule (see above);

and that, in order to improve representation according to the goals adopted in Hanover, only women and youth be nominated at this time;
3. that a list of 32 names be approved;
4. that the Officers be authorized to decide according to the Rules among all other names already proposed and those proposed by 30 June and nominate those agreed to the churches;

5. that in accordance with the Rules, the Moderator, Dr Held, and the Vice-moderator, Dr Talbot, be also nominated to their churches inasmuch as they have not been named as delegates by their churches.

Mr Voksoe pointed out that the Executive Committee had proposed a further recommendation:

6. that the Executive Committee consider additional names received from the churches between 30 June and the date of their September meeting. (OR: that further proposals be brought to the Executive Committee in September)

In response to a question, the General Secretary reiterated that all names in the 15% category are proposed by the churches, but only by those churches whose delegations conform to the criteria agreed to by Central Committee.

If these churches offer several names for one available place, it is for the Central Committee or the Officers or the Executive Committee to select one of these names. The church is then informed that this person has been selected, and at this point the church may agree or not to this choice.

With regard to the proportion of delegates representing the Orthodox churches, this has already been agreed at 25% of the total delegates.

The total number of delegates appointed in the 15% category is expected to be between 100 and 130.

The Central Committee agreed to these recommendations.

II. Nominations process at the Assembly

The General Secretary explained the procedure with regard to the Nominations process at the assembly. The Nominations Committee is appointed by the assembly at its opening session, but a certain amount of preliminary work has to be done in advance. The Executive Committee has in the past appointed a small group to do the preliminary work and the full committee has been appointed at the assembly, but this procedure did not prove helpful at Vancouver.

It is therefore proposed that the Executive Committee be authorised to nominate 30 persons to be proposed to the assembly for appointment to the Nominations Committee, including a moderator and two vice-moderators. This group would then do the necessary preliminary work by mail, thus ensuring that all members will have had the same opportunity for participation in the process.

The General Secretary explained that the task of appointing a new Central Committee is a delicate one since it is necessary to achieve the necessary balances and representation from among the delegates present at the assembly.

With regard to the appointment of other assembly committees, the General Secretary said that the Central Committee should present its proposals for the moderatorship of assembly committees and for membership of the Business Committee at the first business session of the Assembly. It was proposed that the Executive Committee prepare the respective lists of nominations.

III. Speakers at the Assembly

The General Secretary asked for the authorisation of the Central Committee to invite three principal speakers to address the Assembly:

- The Most Rev. Sir Paul Reeves, Governor General of New Zealand, former Primate of the Church of the Province of New Zealand, to preach at the Opening Worship;
- His Beatitude Parthenios, Patriarch of Alexandria and
- Prof. Dr Ms Chung Hyun-Kyung, Presbyterian Church in the Republic of Korea, a professor at Ewha Women's University in Seoul, both to address the main theme.

The Central Committee agreed.

ROTATION OF MEMBERS OF THE EXECUTIVE COMMITTEE

Justice Dr Govaert Kok, convenor of the small committee appointed to consider this matter by the Central Committee at its meeting in Hanover in 1988, presented a proposed revised text for Rule V as requested by Central Committee in Moscow, (minutes CC 1989 p.133 ff), as follows:

Rule V: Executive Committee

1. Membership

- a. The Executive Committee shall consist of the President or Presidents of the Council, the Moderator and Vice-Moderator or Vice-Moderators of the Central Committee and the Moderator of the Finance Committee, all ex-officio, and not more than sixteen, nor less than fourteen other members of the Central Committee.
- b. If a member of the Executive Committee is unable to attend, he/she has the right - provided that the Moderator agrees - to send a member of the Central Committee as a substitute. Such a substitute shall - as far as possible - be of the same region and church family, and shall have the right to speak and to vote.
- c. d. and e. as before.

2. Functions

- a. The Executive Committee shall be accountable to the Central Committee, and shall present to the Central Committee at its next meeting a report of its work for approval. The Central Committee shall consider such a report and take such action in regard to it as it thinks fit.
- b. c. and d. as before.

3. Elections

- a. The Central Committee shall elect an Executive Committee at its first meeting after the Assembly.
- b. At its first meeting after the Assembly, the Central Committee shall also make a schedule for rotation of all non-ex-officio members of the Executive Committee.

This schedule shall be made in such a way that no rotation takes place before two years after an Assembly and in the two years before the next Assembly.

- c) Outgoing members of the Executive Committee are not eligible for re-election till after the next Assembly.
- d) The Central Committee may elect already at its first meeting successors for outgoing members of the Executive Committee.
- e) Vacancies on the Executive Committee shall be filled by the next meeting of the Central Committee.

The Central Committee agreed to this proposal.

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REPORT OF THE FINANCE COMMITTEE

The Finance Committee had met prior to the Central Committee meeting, together with members of the Finance Sub-committee of the Executive Committee.

Dr McCloud presented the report as follows:

1. 1989 Outcome

The Finance Committee reviewed the pre-audit figures regarding the 1989 accounts. The financial outcome of 1989 was better than anticipated largely due to the rise of the US dollar and related currencies during the first half of the year, improving the programme income. Undesignated income, Sfr 5.9 million, was just under the budgeted amount of Sfr 6 million. Designated contributions at Sfr 27 million were 10% above the Sfr 24.5 million budgeted. Expenses were largely in line with expectations at Sfr 41 million over against a budgeted amount of Sfr 40.9 million

2. Income Projections

1990: The positive gains in 1989 on exchange rates had disappeared by the beginning of 1990. The weakening of various currencies, primarily the US-dollar, against the Swiss franc since the meeting of the Central Committee in July 1989 caused a reduction of Sfr 1.6 million compared to the projections made in July for the 1990 budget,

despite the higher D-mark exchange rate. The effect of the revised exchange rates in the undesignated income projected for 1990 is a decrease of nearly Sfr 400,000, or 6%.

Programme Income: Programme income is projected slightly above 1989, but for the Units taken together, it does not match the 4.6% inflation in 1989 and forecast at 4% in 1990. This is largely due to the exchange differences noted above, the termination of the US Refugee Programme grant to CICARWS, JPIC and Assembly commitments and the general economic situation of present donors which does not permit major increases.

OICD is working with the General Secretary and a small group of directors to see if new funding relationships can be developed to address the immediate critical situation resulting from depressed exchange rates, increased spending, and no net increase in giving by traditional donors. The Finance Committee noted that, in the absence of detailed programme plans for the coming two years, it will be difficult to develop any major new funding within the next 24 months.

1991: For planning purposes, 1991 income is projected at 1990 levels except where pledges are known. As projected in July, increases in giving mean that Swiss franc income will remain at approximately the 1988 levels, provided exchange losses are not greater than projected.

3. Special Funding

a. The Finance Committee received a report on the 1989 CWME World Conference which had an authorised expenditure budget of Sfr 1,909,380. A possible shortfall had been anticipated at the time of the last Central Committee meeting, but thanks to the additional support of donors and careful expense management by CWME, this was averted. This item was removed from the Special Funding list.

b. JPIC: The Finance Committee received a list of pledges and actuals to date totalling Sfr 1,412,086. This amount included Sfr 110,000 from the Vatican and significant funds from congregations, action groups and individuals in response to the special appeal issued by the Preparatory Group. A further potential amount of up to Sfr 200,000 is still under negotiation.

In 1989 the revised expenditure budget of Sfr 1,575,000 was approved, and the Central Committee agreed to authorise a guarantee against the possible income shortfall of up to Sfr 250,000 from the Undesignated Interest Allocation.

It was too early to have the expense report from the World Convocation in Seoul (March 1990); a final report on expenses for this meeting will need to be reviewed by the Executive Committee in September 1990.

- c. Global Ecumenical Youth Gathering (GEYG): The Finance Committee received a report on a preliminary funding strategy meeting between OICD and the WCC Youth Office, the World YWCA, and WSCF. (The two Roman Catholic student groups, IMCS and IYCS, and the World Alliance of YMCAs were not present.) The youth groups will contact OICD following their next planning event. Despite the Executive Committee's repeated expression of concern over the timing difficulty - which would respect the process in which the youth groups are engaged and also the need for early discussion with the member churches and donor agencies so that they can plan support toward the Sfr 1.4 million which is needed for this event - it seems premature to issue askings. OICD did highlight for the group the timing difficulty in terms of donor budget years, and there was consensus around the more generally observed economic difficulties of long-standing donor partners.
- d. Other Special Funding: The Finance Committee noted the outstanding funds still being sought for the Seventh Assembly, which is reported under that item, and the post-Assembly Special Funding authorisations still outstanding. These are:
- the Global Ecumenical Youth Gathering (Sfr 1.4 million),
 - the mid-Decade regional meetings (Sfr 450,000),
 - the forthcoming world conference on Faith and Order.

Special Funding Authorisation for the World Conference on Faith and Order has already been approved in the amount of Sfr 350,000. Based on current plans for the meeting coming from the Sub-unit, the Finance Committee recommended that this amount be revised to a level of Sfr 500,000.

Noting that this total is supplemented by an annual amount put aside as a reserve for the purpose by the Commission on Faith and Order, the Central Committee agreed.

In light of these previous decisions on Special Funding and the 1991 budget, the Finance Committee recommended to the Central Committee that no further Special Funding Authorisations be considered until the items already listed have been funded.

The Central Committee agreed.

4. Women and Finance

The Finance Committee received a report on the Women and Finance study, noting that the small working consultation foreseen on this subject had been postponed due to understaffing in OICD. The study phase reported to the last Central Committee has elicited considerable interest in giving visibility to these issues.

Although codification of responses and reference documents is not yet complete, there is consistency in the replies from all regions that the primary difficulty in identifying the impact of (WCC-channelled) financial resources on women and women's access to decision-making on finance is invisibility. In various ways, respondents note that the "real problem" is that women's concerns and perspectives cannot be seen and thus cannot be taken seriously. Both the programme and finance discussions during the assembly may give attention as to how the Council can make these concerns and perspectives more visible at the practical level.

Responses about practical obstacles in addition to the general problem noted above include: 1) women have too many household responsibilities to have time to participate substantially in other activities; 2) illiteracy; 3) lack of leadership training or experience; 4) traditional male-dominated systems of priority setting in the church and/or community. Except for illiteracy in the most basic sense, such obstacles seem to have no geographic specificity.

There is also wide consensus around an otherwise widely documented perception: money may not be the only variable in indicating a woman's status, but it is most causal in

terms of all other variables, including health, education, longevity, infant mortality, etc.

The Committee concurred with the staff assessment that the working consultation not be held prior to the assembly. As time and staffing permit, codification will be completed for the questionnaires and other written responses and documentation. Encouragement was given to find ways to continue work on these issues.

5. Appointment of Auditors, US Conference for the WCC

In 1989 the World Council of Churches appointed new auditors - the firm of Klynveld Peat Marwick Goerdeler, S.A. Subsequently it was proposed to the US Conference of the WCC that it use the same firm, to which there was no objection. The Finance Committee recommended that this appointment be made by the US Conference, and noted this item for information of the Central Committee.

6. Allocation of 1991 Undesignated Interest

In January 1987, the Central Committee took action regarding the allocation of undesignated interest earned on short-term experimental programmes. Half of the available funds may be applied within the budget process, and the other half outside the budget process.

In the 1990 budget, both CWME and CICARWS are receiving such allocations.

Outside the 1990 budget, the Central Committee in 1989 agreed to use the 1990 amount (available: Sfr 260,000) as a guarantee sum against possible income shortfall of income vs. expenditure for the JPIC Convocation, costs for which are "not to exceed Sfr 1,575,000." At that same meeting, the Central Committee further decided to "support a Programme of Formation of Future Staff with Sfr 200,000 per year for the next two years".

1991 In-the-budget applications: Staff have been reminded of the undesignated interest allocation criteria and procedures for application during the preparation of the 1991 budget. However, in light of the assembly and the need for the new Central Committee to have some flexibility in the year immediately following the assembly, the Finance Committee recommended that this part of the

undesignated interest for 1991 be held in reserve for budgetary allocation by the new Central Committee during that year.

The Central Committee agreed.

1991 Outside-the-budget: The Programme of Formation of Future Staff has priority, having been approved for each of two years and corresponding approximately to the amount of funds available.

7. 1990 Revised Budget

The Finance Committee spent considerable time reviewing the factors which required revision of the 1990 budget, including the impact of lower exchange rates, inflation, and increased costs related to decisions of the Central Committee in 1989 regarding staffing (largely related to the creation of a third programme staff position in the Youth Sub-unit).

The 1990 budget as further revised following Finance Committee discussion can be found in Appendix III.

In considering the 1990 and 1991 budgets together, the Finance Committee drew the attention of the Central Committee to a growing deficit situation which must be addressed in both programmatic and financial terms. The recommendations to the Central Committee are made with the intent of protecting the operating balances of the Council for the post-assembly period by taking actions which reduce the amount to be drawn from those balances during 1990 and 1991.

The Finance Committee recommended that the revised 1990 budget be approved in light of the impact of exchange rate revisions in the period since it was originally approved in July 1989, and further recommended that spending within this authorisation be limited to 95%, this limitation to be reviewed by the Executive Committee in September.

In response to a question, Dr McCloud said that in the absence of a meeting of the Central Committee, the Executive Committee could take appropriate action should there be any significant change in the income situation.

The Central Committee approved these recommendations.

8. 1991 Budget

The preliminary budget discussed by the Finance Committee did not meet the goal originally envisaged of being balanced without the use of non-recurring income. Following extensive discussion of the assumptions behind the preliminary figures and reconsideration of the 1990 budget, the Finance Committee recommended that:

- a. the Central Committee authorise the Executive Committee to approve the 1991 budget in September;
- b. the budget prepared for 1991 be balanced using up to one-third of the operating balances, if necessary;
- c. the staff take the following conditions and requirements into account in the preparation of the 1991 budget:
 - a concerted effort should be made to seek additional income, but evidence of such funds must be provided in September if they are to be budgeted;
 - the undesignated minimum fund balance for the activities outside Units I, II and III which is part of the operating balances must not fall below the minimum fund requirement (15% of operating costs);
 - the undesignated funds allocated in the 1991 budget must not exceed the amount of undesignated funds anticipated;
 - there should be a freeze on the level of total distributed costs;
 - clarity about the status of the JPIC programme for 1991 must be provided;
 - Unit II must propose a way to align expenses and income to relieve the present shortfall on Unit II Service Programme funds;
 - staff vacancies should be reviewed in terms of financial implications;
 - review of the necessity of any meetings proposed for 1991 must be undertaken.

The original objective of the Central Committee was to report to the Seventh Assembly with Council operations funded by recurring income. That objective will not be achieved. 1990 and 1991 will continue to be difficult years. While they are not years of impending disaster, this is a period in which difficult decisions are required in order that the transition to a new Central Committee will occur in a financially stable atmosphere. That is the objective of the recommended actions on the 1990 and 1991 budgets.

In response to a question by Justice Kok, Dr McCloud said that a distinction has to be made between special funding and programmatic activities. The Central Committee makes decisions regarding programme, and the Finance Committee needs clear information around these on which to base its budget proposals. In many cases this information for 1991 was not yet available.

Dr McCloud further affirmed that the Finance Committee had provided detailed guidelines for the preparation of the 1991 budget in view of the fact that this would be a difficult year for the Council income-wise. The Executive Committee in September would have to examine the budget proposals in the light of these guidelines.

With regard to meetings proposed in 1991, it was pointed out that in general no detailed plans had been drawn up so far but certain sub-units need to hold regular consultations with their partners and these will not stop because of the assembly. Many different factors have to be taken into account in determining where a particular meeting is to take place.

Dr Tolen asked why there was a specific guideline related to the JPIC programme: all programmes of the WCC have their own status and importance. He proposed that this clause be deleted from the guidelines. The General Secretary explained that the JPIC emphasis had been lodged in Unit II, but there was opposition to continuing redistribution of costs among the sub-units. A new solution would have to be found in view of the fact that the proposal contained in the Programmatic Reorganisation plan had been turned down.

Ms Hoover felt this clause should be retained; the Finance Committee did not have sufficient information as to how the JPIC programme might be further developed since this depends

to a large extent on what comes out of the assembly. It was mentioned specifically here as a reminder to the Executive Committee as it proceeds with recommendations for future work.

The Central Committee agreed to the above recommendations; Dr Tolen abstained, and there were several negative votes.

9. Evaluation of the Use of Undesignated Interest

In 1989 the Finance Committee received a report on the use of interest earned on the general funds of the WCC in line with the 1986 decision to use such interest "to increase the Council's flexibility in allocating available funds for programmes and its ability to undertake new programmes of a short-term or experimental nature within the availability of undesignated funds." Since the introduction of these measures, ten new short-term experimental programmes have received approval for an allocation of interest earnings. The Finance Committee in Moscow asked that a fuller report be prepared for this meeting of the Central Committee.

Some of the programmes thus funded were still in the implementation stage, and an evaluation was seen as premature. Nevertheless, the sub-units responsible for the programmes were requested to respond in terms of the following:

- stage reached and date of termination;
- how the results contribute to the planning of long-range programmes;
- items learned that may affect other programmes of the WCC;
- follow-up envisaged by the sub-unit;
- costs incurred to date and/or estimated final costs;
- if the programme has not succeeded, why not? What has been learned?

The diversity of the programmes makes summarising, comparison and standardised evaluation difficult at best. In addition, the substance of the answers, and the real basis of evaluation in terms of the intent of these measures, is programmatic.

The following table summarises the present status of the various programmes:

<u>Programme and Status</u>	<u>Amount Allocated</u>	<u>Amount spent to date</u>	<u>Impact on future programme</u>
1. Food Sufficiency -completed-	80,000	80,294	new structure, new orientation; 5 year local programme; '92 evaluation.
2. Partnership -underway-	140,000	43,538	too early to say; may be integrated in future program; difficulties related to staff changes
3. Young Women Doing Theology -completed-	327,267	367,267	integrated in PTE programme orienta- tion; local struc- tures initiated
4. Human Resources -completed-	100,000	102,012	desk mandate redesigned; new initiatives built in future programme
5. Local Ecumenism -underway-	50,000	25,000	evaluation in 1990 to be shared with other programmes
6. Tropical Forest -completed-	45,000	45,000	new regional network on-going; possible model for future work
7. Resource Centres -underway-	45,000	45,000	evaluation of internship being circulated
8. Regional Groups -starting-	90,000	-	too early to say.
9. Popular Religiosity -starting-	60,000	-	too early to say.

<u>Programme and Status</u>	<u>Amount</u> <u>Allocated</u>	<u>Amount</u> <u>spent</u> <u>to date</u>	<u>Impact on future</u> <u>programme</u>
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10. Formation of Future Staff -not started-	400,000	-	too early to say
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The Finance Committee expressed appreciation for the responses given by the sub-units and affirmed that the use of funds seemed to reflect the original intent of this mechanism. Staff were requested to continue periodic reporting on the use of these funds. It was also noted that if programmatic evaluation were requested by the Central Committee on these "short-term or experimental" programmes, the Executive Committee should determine how best such evaluation could take place, as further reflections are essentially non-financial.

10. Assembly Matters

A. Assembly Finance Committee: The Finance Committee recommended to the Central Committee that there be a Finance Committee of the Assembly composed of 30 delegates. The task of the Assembly Finance Committee would be to review the general financial situation of the WCC and to make any recommendations which the Assembly might need on general policy directions for the Council.

The Finance Committee further recommended that the Subcommittee on Finance of the Executive Committee be asked to provide some suggested nominations for the Assembly Finance Committee at its meeting in September 1990.

The Central Committee agreed to these recommendations.

B. Assembly Income (Special Funding Authorisation)

In the spring of 1987, a letter was sent to each member church which included a specific asking for financial contribution to assembly costs. This letter was preceded by a survey in the fall of 1986 regarding churches' planned participation and payment of delegates' costs. Reminder letters were sent to all churches which had not responded at yearend 1987, 1988 and 1989.

As of 5 March 1990, 143 pledges (or payments without pledge) have been received, totalling Sfr 6,418,281. Of the pledged amount, fourteen pledges account for 89%. The remaining pledges/payments average Sfr 5,451 (129 donors).

Six churches (total askings of Sfr 194,330) have responded with a firm no concerning assembly contributions.

Of great concern is the fact that over a three-year period of correspondence, there remain 126 churches which have made no response whatsoever, not even acknowledging receipt of letters. Thirty-eight of these churches are represented on the Central Committee.

The Finance Committee reviewed the present situation on pledges, payments and funds in reserve as follows:

<u>Assembly Income Summary</u>	<u>Swiss francs</u>
Member churches & agencies, pledges 8 March 1990	6,418,281
Actuals received vs. pledges	508,352
Estimated Registration Fees:	500,000
Assembly Reserve (31 Dec. 89)	<u>2,695,030</u>
 Total	 3,703,382
 Revised Assembly Budget	 10,500,000
Shortfall/surplus	-6,796,618
 Pledges Outstanding	 5,909,929
Remaining shortfall/surplus	-886,689

In addition to the funds being contributed to the central budget as presented above, the Finance Committee also drew the attention of the Central Committee to contributions being made by the Australian churches and ecumenical friends toward the operation of the Canberra Assembly office and activities. The Finance Committee recommended that the Central Committee express appreciation for these contributions, which totalled A\$ 411,000 by the end of 1989 and are expected to increase during 1990.

The Central Committee agreed to this recommendation.

The Finance Committee also recorded a strong reminder

- to the members of the Central Committee that the 38 churches represented there which have not yet made any response to requests for support of the Assembly be urged by their Central Committee members to do so;
- to the member churches which have not yet pledged that the time to communicate the amount of their support is at hand;
- to those who have pledged, a reminder that pledges cannot be spent, and payments are needed to meet expenditures which have begun.

The Executive Committee approved a revised budget for the Seventh Assembly in the total amount of Sfr 10,500,000, to be reviewed in consultation with the APC in September so that further revisions which might be necessary can be considered by the Executive Committee in light of projected income.

11. Follow-up discussion with CICARWS

The Finance Committee has continued at this meeting the discussion of the nature and content of its response to the matters drawn to its attention by CICARWS in 1989. Efforts have been made to consider these concerns in light of their impact on the whole Council, as well as on the constituency. The Committee hoped that the issue of fund-raising and finances would be a matter of common concern and mutual responsibility of the entire Council in the same way that the issues of unity and justice are.

Looking Beyond the Assembly

12. Financial Implications of Programmatic Reorganisation

The Finance Committee heard a brief report on programmatic reorganisation indicating that plans as proposed should neither increase nor decrease the expenses of the Council.

13. Items arising from Central Committee Minutes

In 1989 the Finance Committee noted with regret that "the Executive Committee has not responded to the 1988 Central Committee's request to define "'what is needed for the

Central Committee immediately after the Assembly to have enough resources available to allow the results of the Assembly to be rapidly implemented.'" The Finance Committee asked again "that the Executive Committee undertake to present a report on this issue to the Central Committee in March 1990, thus requiring that the Officers appoint the small group."

The Finance Committee recommended for the third time that the proposed action be taken and that the Executive Committee appoint a small group to define, prior to the approval of the 1991 budget, what is needed for the Central Committee in the period immediately after the Assembly to have enough resources available to allow the results of the Assembly to be rapidly implemented.

In response to a question about the reason for the delay in implementing this request, Mr Jornod said that in view of the many unknown factors it is difficult to evaluate financial needs in a precise way. Efforts were being made to find additional sources of income and it was hoped to be able to respond to this request in a satisfactory way.

With this assurance, the Central Committee agreed to the recommendation.

14. Funds available to the Council

In order that this Central Committee can place in its records a statement of funds available to the WCC, the Finance Committee presented the following analysis of funds as of 31 December 1989 (pre-audit).

Funds available to the Council are divided into several types:

a. Operating Funds are mainly cash and investment balances available for covering operating budgets and are divided into three categories: Restricted Funds, Unrestricted Funds and Minimum Fund Balances.

Unrestricted Funds are restricted (designated) for broad use by whichever part of the Council to which they are given: the sub-unit, Unit, programme or the Council as a whole.

Restricted Funds are restricted (designated) by the donor for a very specific use or are set aside by the Council for a particular use.

Minimum Fund Balances represent 15% of the operating costs of the sub-units. Established by the Central Committee in 1980, and built up by the various sub-units since 1981, these are the amounts determined necessary to provide adequate cash flow for the ongoing operation of programmes. Only Units I, II and III have such amounts. The minimum fund balances for activities outside these three programme units are part of the undesignated operating balance of the Council.

Under present policy, programmes in Units I, II and III may budget the use of not more than one-third of their total unrestricted operating funds in any given budget year. Instructions now being given in terms of the preparation of future budgets also request that an amount equivalent to 15% of the operating costs of the other activities of the Council be considered a minimum fund balance so that, in budgeting the use of the undesignated part of the operating funds (undesignated balances), the Council does not jeopardise its overall cash flow position

b. Assembly Reserve Funds - At the instruction of the Vancouver Assembly, these are funds set aside in the annual budget of the Council to partially offset the costs of regular assemblies.

c. Provision and Reserve Funds - These funds are the primary working capital of the Council, used to finance such things as fixtures and fittings, current assets, building additions and accounts receivable. At present they are largely tied up in these items and not liquid in comparison to the operating funds; special restrictions have been assigned to their value as follows:

Exchange Fluctuation Reserve - This reserve was established during the 1970s as a buffer against exchange exposure following the serious fall in the exchange value of the US dollar against the Swiss franc and, to a lesser degree, the fall in the D-Mark. It is difficult to calculate an exact amount needed to protect Council programmes from exchange fluctuation; in 1981 the Executive Committee set the minimum level at Sfr 2 million; it currently stands at Sfr 2.5 million. The Reserve is

reviewed annually in light of the previous year's experience and current expectations, including the advice of the Investment Advisory Group.

Emergency Reserve - This reserve was initiated by the Central Committee in 1981 and gradually built up to the present level (Sfr 3.2 million) "to be used only in the event of a major crisis, which threatens in whole or in part the continuation of the work of the WCC." Authorisation for partial or complete use of the Emergency Reserve requires the decision of the Central Committee.

The original intent had been an emergency reserve of three months' operating funds, but in 1987 the Central Committee agreed to freeze the level of the fund in light of the fact that, in case of an emergency, the General Reserve, Operating Balance and Exchange Fluctuation Reserves could also be used. At present, the salary line of the Council is Sfr 24.5 million, so that just over Sfr 6 million would be needed to pay three months' salary and an unquantified amount would be needed to pay repatriation expenses. The Executive Committee is to review periodically the level of the Emergency Reserve and the need for further transfers.

General Reserve - This amount was set aside over a number of years as a permanent reserve from unrestricted funds. Since 1986, when the Central Committee decided to allocate interest on these funds for "short-term experimental" activities, no further funds have been added to the General Reserve, which is now Sfr 3.3 million.

d. Endowment Funds - Most endowments are made by donors with indication of restriction on their use. In 1986 the Executive Committee established a WCC General Endowment Fund, primarily as a result of receiving a large undesignated legacy (non-recurring income). Interest on the General Endowment Fund was determined to be available for short-term or experimental programmes or activities outside the ordinary budget process of the WCC that cannot otherwise be funded and the duration of which does not exceed two years. The General Endowment receives unearmarked unrestricted monies given to the WCC as a whole through will, bequest, or legacy, credited by decision of the Executive Committee on proposal of the General Secretary and Assistant General Secretary for Finance and Administration.

A Recapitulation of Funds

All figures in Swiss francs as of 31 December 1989
(pre-audit)

	Unrestricted Funds	Minimum Funds	Restricted Funds	Total Operating Funds	Provisions & Reserves	Assembly Funds	Total Available Funds	Endowment Funds
1981	14,686,316		3,052,561	17,738,877	8,164,440	1,314,503	27,217,820	2,473,328
1982	8,832,100	3,176,240	1,735,918	13,744,258	11,553,688	871,138	26,169,084	2,085,332
1983	12,723,398	3,646,026	2,973,373	19,342,797	8,521,772	40,706	27,905,275	2,698,910
1984	14,580,366	3,862,444	3,333,618	21,776,428	8,498,693	778,718	31,053,839	2,718,462
1985	13,611,516	4,122,171	3,532,238	21,265,925	8,766,270	813,552	30,845,747	2,721,238
1986	14,269,866	4,225,896	5,051,883	23,547,645	8,902,090	1,183,754	33,633,489	3,493,984
1987	13,439,827	4,364,726	4,035,410	21,839,963	8,902,090	1,584,849	32,326,902	3,629,543
1988	11,566,520	4,260,000	4,554,271	20,380,791	8,905,000	2,115,246	31,401,037	3,915,947
	*****	*****	*****	*****	*****	*****	*****	*****
1989	11,808,135	4,260,000	3,754,023	19,822,158	8,905,000	2,695,030	31,422,188	3,961,660
	*****	*****	*****	*****	*****	*****	*****	*****

The 1990 and 1991 budgets would of course affect some of these balances.

19. Acknowledgements

The Finance Committee expressed its appreciation for the work of the OICD and Finance staff and to Mr Jean-Pierre Jornod for his service to the Council during the vacancy in the office of the Assistant General Secretary for Finance and Administration. Special thanks were extended to Midge Béguin-Austin and Hugh Pettingell on whom extra responsibilities have been placed during this period.

*

FUTURE MEETINGS

The Executive Committee will meet on the following dates:

22-29 September 1990 at Granvollen, near Oslo, Norway
(includes arrival and departure dates).

3-6 February 1991 in Canberra, Australia
(includes arrival date).

*

CLOSING ACTIONS

I. Expressions of thanks

The Moderator, Dr Held, noting that this was the final meeting of this Central Committee, expressed gratitude to God for leading this community of women and men from all traditions and cultures and regions of the world, bringing them together as the governing body of the World Council of Churches. All were aware of the tremendous task that was asked of us, but this high calling was from God. Although there have been times of difficulty and tension, yet there have been many moments of joy and inspiration. All should pledge themselves in commitment to the World Council, even if no longer in a position of leadership or as a member of a committee.

Dr Held asked God's blessing and guidance on the future ministries of Bishop Samuel Amirtham and of Rev. Anna Karin Hammar as they leave the WCC staff and return to their own countries. On behalf of the Central Committee, he expressed thanks to them and to all the staff for their dedication and commitment.

Dr Held greeted Ms Ruth Esche on the occasion of her birthday, and thanked her for her help in guiding the moderators through the meeting.

The General Secretary thanked all staff and coopted staff for their varied contributions in facilitating this meeting, which, although shorter than usual, had required no less work especially with regard to the number of documents. Appreciation was expressed to:

- members of the Assembly Worship Committee and of the Staff Assembly Worship Committee who were responsible for daily worship
- the team of stewards under the staff leadership of Seong Foong Chan and Peter Brock
- the interpreters and translators coordinated by Joan Reilly and Françoise Ruiz
- Margrit Christ and Elisabeth Gouel, responsible for the documents office

- the typing pool under the leadership of Catherine Inoubli
- the printing staff coordinated by Daniel Moreillon
- Kathrin Hemman, Anneliese Hoppe, Rosemarie Kilchenmann and Heidi Schweizer, administrative assistants for the Unit Committees
- Erna Haller, Travel Secretary, and the staff of the Raptim Travel Agency
- Brigitta Botros, Conference secretary
- the minute writers, Nan Braunschweiger, Shelagh Friedli, and Sheila Ray, coordinated by Rosemary Green
- Helga Rollmann, in charge of the Information Desk, meal tickets, etc.
- the staff of the telephone/telex/telefax office under the leadership of Christine Gendre
- Libby Visinand, editor of "Day-by-Day"
- Heather Stunt and the staff of the WCC bookshop
- Edwin Hassink, responsible for decoration and exhibitions
- Peter Williams, photographer, and Andrée Durand responsible for photo distribution
- technical staff who kept the building in order
- Jean Stromberg, overall coordinator

At 17.30 on Friday 30 March 1990 the Moderator, Dr Held, declared the meeting of this 41st session of the Central Committee closed.

II Closing Worship

The Closing Service of Worship took place in the Chapel of the Ecumenical Centre, based on the Assembly theme "Come, Holy Spirit - Renew the Whole Creation". It concluded with the sending forth of participants into the world.

Appendix I

PARTICIPANTS

PRESIDIUM

Presidents

Dame R. Nita Barrow, Methodist Church in the Caribbean and the Americas

Dr Marga Bührig, Swiss Protestant Church Federation
Metropolitan Dr Paulos Mar Gregorios, Orthodox Syrian Church of the East, India

Bishop Dr Johannes W. Hempel, Federation of Evangelical Churches in the GDR

His Beatitude Patriarch Ignatios IV, Greek Orthodox Patriarchate of Antioch and All the East

Most Rev. W. P. Khotso Makhulu, Church of the Province of Central Africa

Very Rev. Dr Lois M. Wilson, United Church of Canada

OFFICERS OF THE CENTRAL COMMITTEE

Moderator

Rev. Dr Heinz J. Held, Evangelical Church in Germany, FRG

Vice-moderator

Dr Sylvia Ross Talbot, African Methodist Episcopal Church, USA

General Secretary

Rev. Dr Emilio Castro, Evangelical Methodist Church in Uruguay

MEMBERS OF THE CENTRAL COMMITTEE

Ms Annathaie Abayasekera, Church of Ceylon

Ms Carol Abel, Church in Wales

Primate Emmanuel A. Adejobi, Church of the Lord Aladura, Nigeria

Rt Rev. Dr Per-Olov Ahren, Church of Sweden
 Rev. Gershon F. H. Anderson, Methodist Church, Sierra Leone
 OKR Walter Arnold, Evangelical Church in Germany, FRG
 Archbishop Athanasios of Beni-Souef and Bahnassa, Coptic
 Orthodox Church
 Bishop James M. Ault, United Methodist Church USA
 Rev. Fr Viken Aykazian, Armenian Apostolic Church
 (Echmiadzin)
 Ms Helen Bhengra, United Evangelical Lutheran Church in
 India
 Rev. Dr Karel Blei, Netherlands Reformed Church
 Ms Nina Bobrova, Russian Orthodox Church
 Protopresbyter Vitaly Borovoy, Russian Orthodox Church
 Archbishop Nerses Bozabalian, Armenian Apostolic Church
 (Etchmiadzin)
 Mr John Briggs, Baptist Union of Great Britain and Ireland
 Most Rev. Edmond L. Browning, Episcopal Church, USA
 Dr Alexei S. Buevski, Russian Orthodox Church
 Rev. Samuel F. Calvo, Methodist Church, Costa Rica
 Rev. Ana Enriqueta Chavez Reyes, Pentecostal Church of
 Chile
 Metropolitan Chrysostomos of Peristerion, Church of Greece
 Rev. Dr Paul A. Crow Jr, Christian Church (Disciples of
 Christ), USA
 Rev. Dr Raymond A. Cuthbert, Christian Church (Disciples of
 Christ), Canada
 Prof. Dr Vincent A. Das, Church of Pakistan
 Rt Rev. Neville de Souza, Church in the Province of the West
 Indies
 Mr Jorge Luiz Ferreira Domingues, Methodist Church in Brazil
 Dr Oliver M. Duku, Province of the Episcopal Church Sudan
 Rt Rev. Prof. Noah K. Dzobo, Evangelical Presbyterian Church
 of Ghana
 Mr Grace Akweh Eneme, Presbyterian Church in Cameroon
 Rev. Gioele Fuligno, Evangelical Baptist Union of Italy
 Mr Tharcisse Gatwa, Presbyterian Church of Rwanda
 Ms Virginia Gcabashe, Methodist Church of Southern Africa
 Archimandrite Theophilos Giannopoulos, Greek Orthodox
 Patriarchate of Jerusalem
 Dr Wolf-Dieter Graewe, Federation of Evangelical Churches
 in the GDR
 Most Rev. John Habgood, Church of England
 Rt Rev. Brian D.A. Hannon, Church of Ireland
 Ms Janice Harmon, Evangelical Lutheran Church in America
 Rt Rev. Oliver Heyward, Anglican Church of Australia
 Bishop James Clinton Hoggard, African Methodist Episcopal
 Zion Church, USA

Ms Céline Hoiore-Atger, Evangelical Church of French Polynesia

Ms Theressa Hoover, United Methodist Church USA

Rev. Dr Robert W. Huston, United Methodist Church USA

Metropolitan Yohanna Ibrahim, Syrian Orthodox Patriarchate of Antioch and All the East

Ms Inge Halim Japhar, Indonesian Christian Church

Mrs Rosangela Jarjour, National Evangelical Synod of Syria and Lebanon

Rev. Ruth Jefferson, Anglican Church of Canada

Bishop Jeremias of Wroclaw and Szczecin, Autocephalic Orthodox Church in Poland

Most Rev. Isaiah Jesudasan, Church of South India

His Eminence Archbishop John of Karelia and All Finland, Orthodox Church of Finland

Rev. Jean-Pierre Jornod, Swiss Protestant Church Federation

Ms Joyce Kaddu, Church of Uganda

Rev. Margot Kaessmann, Evangelical Church in German, FRG

Mr Junshiro Kawabata, United Church of Christ in Japan

Archbishop Aram Keshishian of Lebanon, Armenian Apostolic Church (Cilicia)

Rev. Samson A. Khumalo, Presbyterian Church of Africa

Rev. Edea Kidu, United Church in Papua New Guinea and the Solomon Islands

Rev. Dr Kim Choon Young, Korean Methodist Church

Rev. Dr Kim Hyung-Tae, Presbyterian Church of Korea

Archbishop Kirill of Smolensk, Russian Orthodox Church

Very Rev. Leonid Kishkovsky, Orthodox Church in America

Bishop Dr Dieter Knall, Evangelical Church of the Augsburg and Helvetic Confession, Austria

Rev. Bruno Knoblauch, Evangelical Church of the River Plate, Argentina

Justice Dr Govaert C. Kok, Old Catholic Church of the Netherlands

Bishop Dr Martin Kruse, Evangelical Church in Germany, FRG

Mrs Birgitta Larsson, Church of Sweden

Ms Sebolelo Esther Lethunya, Lesotho Evangelical Church

Mr Peter Lodberg, Church of Denmark

Dr Janice Love, United Methodist Church, USA

Ms Jeneth Luvanda, Evangelical Lutheran Church in Tanzania

Mrs Jean Mayland, Church of England

Rev. Joseph Mban, Evangelical Church of the Congo

Rev. Dr J. Oscar McCloud, Presbyterian Church (USA)

Archbishop Mekarios of Gojam, Ethiopian Orthodox Church

Bishop Prof. Dr Jan Michalko, Slovak Evangelical Church of the Augsburg Confession in the CSSR

Dr Andreas Mitsides, Church of Cyprus

Ms Olivia Muchena, United Methodist Church (Zimbabwe)
 Ephorus Dr Soritua A.E. Nababan, Batak Protestant Christian Church, Indonesia
 Rt Rev. Dr Gyula Nagy, Lutheran Church in Hungary
 Bishop Nifon Ploiesteanul, Romanian Orthodox Church
 Rt Rev. Dr J. Henry Okullu, Church of the Province of Kenya
 Archbishop Kuno Pajula, Estonian Evangelical Lutheran Church
 Metropolitan Pankraty of Stara-Zagora, Bulgarian Orthodox Church
 His Beatitude Parthenios, Greek Orthodox Patriarchate of Alexandria and All Africa
 Rev. Caroline E. Pattiasina-Toreh, Protestant Church in the Moluccas, Indonesia
 Mrs G. Stefanka Petrova, Bulgarian Orthodox Church
 Metropolitan Philaret of Minsk, Russian Orthodox Church
 Rev. Meinrad Piske, Evangelical Church of Lutheran Confession in Brazil
 Mrs S. Annette Poitier, Methodist Church in the Caribbean and the Americas
 Rev. Dr Avery D. Post, United Church of Christ, USA
 Bishop David W. Preus, Evangelical Lutheran Church in America
 Miss Vaosoa F. Ravalomanana, Church of Jesus Christ in Madagascar
 Rev. John E. Richardson, Methodist Church, UK
 Prof. John S. Romanides, Church of Greece
 Rt Rev. Philip Russell, Church of the Province of South Africa
 Mr Fructuoso T. Sabug Jr, Philippine Independent Church
 Rev. Dr Ingram S. Seah, Presbyterian Church in Taiwan
 Mr Premkumar Sekaran, United Evangelical Lutheran Church in India
 Prof. Dr Pribislav Simic, Serbian Orthodox Church
 Ms Marie Skarrie-Elmquist, Mission Covenant Church of Sweden
 Ms Jean Skuse, Uniting Church in Australia
 Rev. Prof. Josef Smolik, Evangelical Church of Czech Brethren
 Dr Adebisi Sowunmi, Church of the Province of Nigeria
 Dr Bert A. Supit, Christian Evangelical Church in Minahasa, Indonesia
 Protopresbyter Dr Jaroslav Suvarsky, Orthodox Church of Czechoslovakia
 Prof. Dr Kyaw Than, Burma Baptist Convention
 Rev. Livingstone Thompson, Moravian Church in Jamaica
 Mr William P. Thompson, Presbyterian Church (USA)
 Rev. Bernard Thorogood, United Reformed Church in the UK
 Rev. Leonora Tubbs Tisdale, Presbyterian Church (USA)
 Dr Aaron Tolen, Presbyterian Church of Cameroon
 Bishop Dr Karoly Toth, Reformed Church in Hungary

Rev Dr Mukome Tshihamba, Church of Christ in Zaire -
 Presbyterian Community
 Dr Fridolin Ukur, Kalimantan Evangelical Church, Indonesia
 Rev. Dr Gabriel O. Vaccaro, Church of God, Argentina
 Dr K. V. Varughese, Mar Thoma Syrian Church of Malabar,
 India
 Rev. Marja J. van der Veen-Schenkeveld, Reformed Churches
 in the Netherlands
 Rt Rev. Whakahuihui Vercoe, Church of the Province of New
 Zealand
 Archbishop Dr John Vikström, Evangelical Lutheran Church of
 Finland
 Mr Per Voksoe, Church of Norway
 Ms Marthe Westphal, Reformed Church of France
 Dr Christine Woratz, Federation of Evangelical Churches
 in the GDR
 Mrs Hildegard Zumach, Evangelical Church in Germany, FRG

SUBSTITUTES

Rev. Eskil Agger Church of Denmark	for Bishop H. Christiansen
Dr Stuart Brown Anglican Church of Canada	for Rev. Ruth Jefferson on 30 March
Rev. Dr Lothar Coenen Evangelical Church in Germany (EKD)	for Bishop M. Kruse from 29 March
Bishop Daniel Lugojanul Romanian Orthodox Church	for H.E. Metropolitan Antonie of Transsylvania
Mr John Denton Anglican Church of Australia	for Rt Rev. Oliver Heyward
Fr Ioann Ekonomzev Russian Orthodox Church	for Rev. Alexander Karpenko
Rev. A. R. Gaston Church of Scotland	for Rev. James Rogers
Most Rev. John E. Ghose Church of North India	for Rev. Pritam Santram

Rev. W. Eyesus Markos Ethiopian Orthodox Church	for Mr Demtse Gabre Medhin
Rev. Jacques Maury Reformed Church of France	for Ms Marthe Westphal on 30 March
Dr Donald Miller Church of the Brethren	for Rev. Dr Robert Neff
Rev. Dr William A. Norgren Episcopal Church USA	for Bishop E. Browning from 29 March
Rev Dr William G. Rusch Evangelical Lutheran Church in America	for Bishop J. Crumley
Great Protopresbyter Dr G. Tsetsis Ecumenical Patriarchate of Constantinople	for H.E. Metropolitan Chrysostomos of Myra
Rev. Finau Tu'uholoaki Methodist Church in Fiji	for Rev. Manasa Lasaro
Rev Dr Daniel E. Weiss American Baptist Churches in the USA	for Rev Dr R. Campbell

DELEGATED REPRESENTATIVES OF MEMBER CHURCHES
NOT OTHERWISE REPRESENTED

Rev Aldo Comba	Waldensian Church, Italy
Rev. Jan Robert Sumakul	Christian Evangelical Church of Sangir Talaud, Indonesia
Rev. Emmanuel Yando	Protestant Methodist Church, Ivory Coast

GUESTS

Prof. Sergej Averintsev, M.P.	Russian Orthodox Church
Rev. Frank Chikane	South African Council of Churches
Rev. László Tökés	Reformed Church of Romania

DELEGATED OBSERVERS

Msgr John A. Radano	Roman Catholic Church (Pontifical Council for Promoting Christian Unity)
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Msgr John Mutiso Mbinda	Roman Catholic Church (Pontifical Council for Promoting Christian Unity)
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ADVISERS: General Secretariat

Ms Ruth Esche	Pastor Jacques Maury (WCC/RCC Joint Working Group)
---------------	---

ADVISERS: Worship

Rev. Per Harling	Ms Simei Monteiro
Mr George Mxadana	Rev. Milos Vesin

ADVISERS FROM WORLD ORGANIZATIONS
AND OTHER BODIES

Dr Bert Beach	General Conference of Seventh Day Adventists
Mr Douglas Brunson	Ecumenical Development Cooperative Society (EDCS)
Colonel William Clark	Salvation Army
Rev. Dr Hans Florin	United Bible Societies
Dr Joe Hale	World Methodist Council
Ms Elaine Hesse Steel	World YWCA
Ms Margareta Ingelstam	International Fellowship of Reconciliation

Ms Christine Ledger	World Student Christian Federation (WSCF)
Rev. Soo-Min Lee	World Alliance of YMCAs
Mr Eric Maillefer	World Evangelical Fellowship
Dr Lubomir Mirejovsky	Christian Peace Conference
Rev. John C. Moyer	Frontier Internship in Mission
Mr Michel Nseir	SYNDESMOS
Dr Gunnar Staalsett	Lutheran World Federation

ADVISERS FROM NATIONAL CHRISTIAN COUNCILS
AND REGIONAL CONFERENCES

Dr Stuart Brown	Canadian Council of Churches
Rev. Dr Jan van Butselaar	Netherlands Missionary Council
Dr Feliciano Carino	National Council of Churches in the Philippines
Rev. David Dartey	Christian Council of Ghana
Mr Jean Fischer	Conference of European Churches
Rev. Rune Forsbeck	Swedish Ecumenical Council
Rev. David Gill	Australian Council of Churches
Mr Jim Hamilton	National Council of the Churches of Christ USA (NCCCUSA)
Rev. Bella Ben Mlewa	Christian Council of Tanzania
Rev. Sang Jung Park	Christian Conference of Asia
Mr Shirley J.S. Peiris	Christian Council of Sri Lanka
Rev. Dr Jaakko Rusama	Finnish Ecumenical Council

Bishop J. Siyachitema	Zimbabwe Christian Council
Bishop Prince Thompson	United Christian Council of Sierra Leone
Mr Jorgen Thomsen	Ecumenical Council of Denmark
Mr Pavel Vychopen	Ecumenical Council of Churches Czechoslovakia
Rev. Willem van der Zee	Council of Churches in the Netherlands

ADVISERS APPOINTED BY UNITS AND SUB-UNITS

Bishop Prof. Anastasios	CWME
Dr Reinward Bastian	CMC
Prof. Theo van Boven	CCIA
Prof. John Deschner	Faith and Order
Prof. Dr Richard D.N. Dickinson	CCPD
Mr Newton V. Diniz	Youth
Ms Leila Doss	Communication
Prof. Dr Diana L. Eck	Dialogue
Soeur Evangéline	RCL
Ms Roina Faatauva	Youth
Ms Pamela Gruber	CICARWS
Ms Justice Annie Jiagge	PCR
Dr David Merritt	Education
Rev. Dr Milan Opocensky	Bossey/PTE
Ms Nancy Adly Shohdy	Youth
Ms Wendy Singh	Youth
Ms Patricia Talbot	Youth
Ms Anu Talvivaara	Youth
Rev. Bertrice Y. Osunsanmi-Wood	Women
Mr Peter Yawata	Youth

OBSERVERS

Rev. James E. Andrews	Presbyterian Church (USA)
Rev. Hanspeter Aschmann	Swiss Protestant Church Federation
Rev. Dr Trond Bakkevig	Church of Norway Council on Foreign Relations
Mr Tobias Brandner	Swiss Protestant Church Federation
Rev. Margrethe Brown	Presbyterian Church (USA)
Dr Risto Cantell	Evangelical Lutheran Church of Finland
Ms Rose-Marie Gallay	Swiss Protestant Church Federation
Ms Bettina Hildebrand	Evangelical Church in Germany
Rev. Dr Robert Lodwick	Presbyterian Church (USA)
Bishop Arthur Malcolm	Aboriginal and Islander Commission, Australian Council of Churches
Rev. J. Patrick Mauney	Episcopal Church USA
Rev. Dr William A. Norgren	Episcopal Church USA
Ms Betty Odunsi	Church of the Lord Aladura
Ms Anne Pattel-Gray	Australian Council of Churches
Rev. Dr Joseph Pattiasina	Communion of Churches in Indonesia
Rev. Heinrich Rusterholz	Swiss Protestant Church Federation
Archbishop Sergei of Solnechogorsk	Russian Orthodox Church

Dr Paul Sherry	United Church of Christ
Mr Alexis Struve	Action Chrétiens Abolition de la Torture
Sister Sabine Stuessi	DIAKONIA
Bishop Frederick Talbot	African Methodist Episcopal Church USA
Rev. Lester Wikstroem	Church of Sweden
Rev. Eduard Wildbolz	Swiss Protetant Church Federation
Mr Ralph C. Young	World Methodist Council

COOPTED STAFF

Communication

Mr Andreas Hostettler

Translation/Interpretation

Ms Dorli Benes	Mr Vassili Makhnev
Mr Marino Biarge Vera	Ms Sinaida Nossova
Mr Heinz Birchmeier	Mr Charles Odier
Rev. Alain Blancy	Mr Peter Orlenko
Ms Fernanda Comba	Ms Margaret Pater
Ms Martine Cullot	Ms Anna-Brita Perkins
Ms Roswitha Ginglas-Poulet	Ms Madeleine Richter
Mr Sergej Gordeev	Ms Anita Richterich
Ms Ingrid Jonas	Ms Anne-Lise Robertson
Ms Sigrun Karara	Ms Patrice-Marie Scarvalone
Ms Renate Lambertz	Ms Evelyn Tatu
Ms Silvia Lee-Rieben	Ms Natalia Tchernich
Ms Andréa von Lowis	Mr Mstislav Voskressensky

STAFF

Rev. Dr Samuel Amirtham	Rev. Wesley Granberg-
Ms Maria del Carmen Andreu	Michaelson
Ms Doris Appel	Ms Rosemary Green
Rev. Toshitsugu Arai	Mr Jim Greig
Rev. Dr Wesley Ariarajah	Ms Monika Grob
Ms Jeanne Becher	Ms Erna Haller
Mr Pierre Beffa	Rev. Anna Karin Hammar
Ms Midge Béguin-Austin	Rev. Charles Harper
Ms Victoria Berry	Mr Edwin Hassink
Rev. Myra Blyth	Ms Kathrin Hemmann
Ms Brigitta Botros	Mr Rudolf Herrmann
Ms Nan Braunschweiger	Dr David Hilton
Prof. Ion Bria	Ms Anneliese Hoppe
Mr Peter Brock	Ms Cathérine Inoubli
Rev. Théo Buss	Mr Samuel Isaac
Rev. Joan Campbell	Rev. Clement Janda
Ms Seong Foong Chan	Ms Muriel Julliard
Ms Fernande Chandrasekaran	Dr Dan Kaseje
Ms Danielle Chaperon	Ms Lynda Katsuno
Ms Eileen Chapman	Ms Eeva Kemppi-Repo
Ms Margrit Christ	Ms Cornelia Kerkhoff
Sister Monica Cooney	Ms Rosemarie Kilchenmann
Ms Maryse Courvoisier	Mr Jan Kok
Mr Gilbert Cudré-Mauroux	Ms Ingeborg Kolb
Ms Désirée de Rycke	Ms Livia Konta de Palma
Rev. Volkmar Deile	Mr Ninan Koshy
Ms Rosemarie Doench	Rev. Dr Rebecca Larson
Deacon Thomas Dorris	Ms Catherine Leclère
Mr Rob van Drimmelen	Rev. Dr Gennadios Limouris
Ms Cécile Dunant	Rev. Gerhard Linn
Ms Irène Duraffourd	Rev. Terry MacArthur
Ms Andrée Durand	Mr Lise Marquot-Phillips
Rev. Dr Christopher Duraisingh	Ms Monique McClellan
Dr Elizabeth Ferris	Ms Joyce McNulty
Ms Nicole Fischer	Mr Daniel Moreillon
Ms Shelagh Friedli	Ms Anne-Rose Muller
Fr Francis Frost	Dr Preman Niles
Rev. Dr Günther Gassmann	Ms Mercy Oduyoye
Ms Yasmina Gay	Mr Jae Shik Oh
Ms Marie Christine Gendre	Rev. Ofelia Ortega
Dr K. M. George	Ms Priscilla Padolina
Ms Maria-Rose Giovannini	Ms Martine Pasche
Ms Elisabeth Gouel	Rev. Clifford Payne

Rev. William Perkins	Ms Ruth Sovik
Rev. Hugh Pettingell	Ms Ivélisse Stäuber
Mr Santi Pino	Ms Aurita Staudenmann
Rev. Barney Pityana	Ms Jean Stromberg
Rev. Dr John Pobee	Ms Heather Stunt
Dr Klaus Poser	Ms Lorine Tevi
Ms Sheila Ray	Mr T.K. Thomas
Ms Miriam Reidy	Ms Claire Tierney
Ms Helga Rollman	Ms Pilar Tosat Delaraye
Ms Françoise Ruiz	Rev. Hans Ucko
Prof. Dr Todor Sabev	Mr Marlin VanElderen
Ms Heidi Schweizer	Mr Ermanno Vecchi
Rev. Robert Scott	Ms Elisabeth Visinand
Ms Erlinda Senturias	Mr Peter Williams
Rev. Carlos Sintado	Ms Peony Wong
Ms Margareta Skoeld	Ms Ursula Zierl

STEWARDS

Ms Mira Atef Antoun	Rev. John J. Mastandrea
Mr Alfred Harun Ayanga	Ms Anna Maria Mendoza Garcia
Mr Basem Saliba Bishara	Ms Ghislaine-Blanche
Ms Mousumi Biswas	Nkouka-Moukembé
Mr Emídio Sansão Chissico	Ms Katrin Oberlander
Ms Robyn Coleman	Mr Stefan Oelze
Ms Anjona Das	Mr Gessen Rocas
Ms Erika Delmonte	Ms Maggi Saadeh
Ms Maha Abdou El-Zokm	Ms Marla Schrader
Mr Stephen Elliott	Ms Anke Schwedusch
Ms Kulisi Falaile	Ms Nonu Tangulu
Mr Paul Gardner	Ms Namugosa Tuma
Mr Peter Gerassimov	Mr Kochuvilayil Varghese
Ms Despina Hanoglou	Mr Area Wakowako
Ms Mari Kinnunen	Ms Jennifer Watley
Mr Daniel Lopez Cosio	Ms Susan Weagle
Mr Pablo D. Malan	

Appendix II

MEMBERSHIP OF UNIT COMMITTEES,
THE COMMITTEE ON THE GENERAL SECRETARIAT,
THE COMMITTEE ON PUBLIC ISSUES
AND THE FINANCE COMMITTEE

Unit I

Central Committee members

- * Metropolitan Antonie of Transsylvania, Moderator
- * Rev. Bernard Thorogood, Vice-Moderator

Rev. Fr Viken Aykazian
 * Bishop Ashur Babai
 * Mr Béna-Silu
 Protopresbyter Vitaly Borovoy
 Rev. Samuel F. Calvo
 * Bishop Henrik Christiansen
 Rev. Dr Paul A. Crow, Jr
 * Rev. Puafito Faa'alo
 Archimandrite Theophilos Giannapoulos
 Most Rev. John Habgood
 Rt Rev. Brian Hannon
 * Rt Rev. Oliver Heyward
 Bishop James Clinton Hoggard
 Ms Rosangela Jarjour
 Rev. Dr Kim Choon Young
 Archbishop Kirill of Smolensk
 Ms Jeneth Luvanda
 * Mr Demtse Gabre Medhin
 Bishop Dr Gyula Nagy
 Rev. Caroline Pattiasina-Toreh
 Ms E. Stefanka Petrova
 Bishop David W. Preus
 Ms Vaosoa F. Ravalomanana
 Prof. John S. Romanides
 Most Rev. Philip W. R. Russell
 * Rev. Pritam Santram
 Dr Adebisi Sowunmi

* not present at this meeting of the Central Committee

* Rev. Dr Theodore Stylianopoulos
 Prof. Kyaw Than
 Rev. Leonora Tubbs Tisdale
 Rev. Marja J. van der Veen-Schenkeveld

Substitutes

Rev. Eskil Agger
 Mr John Denton
 Most Rev. John E. Ghose
 Rev. W. Eyesus Markos
 Great ProtPRESbyter Georges Tsetsis

Representatives of sub-units

Bishop Prof. Anastasios
 Prof. John Deschner
 Prof. Dr Diana Eck

*

Unit II

Central Committee members

Dr Janice Love, Moderator
 Rt Rev. Dr J. Henry Okullu, Vice-moderator
 Rev. Dr Gabriel O. Vaccaro, Vice-moderator

Ms Annathaie Abayasekera
 Archbishop Athanasios
 Bishop James M. Ault
 * Rev. Alexei Bichkov
 Most Rev. Edmond L. Browning
 Dr Alexei Buevski
 Rev. Ana Enriqueta Chavez Reyes
 Rev. Raymond A. Cuthbert
 * Metropolitan David of Suchumi
 Dr Oliver Duku
 Rev. Gioele Fuligno

* not present at this meeting of the Central Committee

Dr Wolf-Dieter Graewe
 Ms Céline Hoirore-Atger
 Ms Theresa Hoover
 Bishop Jeremias
 * Ms Boonmee Julkiree
 Ms Joyce Kaddu
 Rev. Margot Kässmann
 Mr Junshiro Kawabata
 Very Rev. Leonid Kischkovsky
 Justice Dr Govaert C. Kok
 Bishop Martin Kruse
 Rev. Joseph Mban
 Archbishop Mekarios
 Ms Olivia N. Muchena
 * Kara L. Newell-Cole
 * Rev. James Rogers
 Ms Marie Skarrie-Elmquist
 Rev. Dr Josef Smolik
 Rt Rev. Neville W. de Souza
 Dr Bert A. Supit
 Rev. Livingstone A. Thompson
 Mr William P. Thompson
 Bishop Karoly Toth
 Dr K. V. Varughese

Substitutes

Dr Lothar Coenen (part)
 Rev. A. R. Gaston

Representatives of sub-units

Dr Rainward Bastian
 Prof. Theo van Boven
 Prof. Dr Richard Dickinson
 Ms Pamela Gruber
 Hon. Ms Justice Annie Jiagge

*

Unit III

Central Committee members

Dr Aaron Tolen, Moderator
 Archbishop Dr John Vikström, Vice-moderator
 Ms Inge Halim Japhar, Vice-moderator

Rt Rev. Dr Per-Olov Ahrén
 Ms Nina Bobrova
 Archbishop Nerses Bozabalian
 Mr John H. Y. Briggs
 * Rev. Dr Robert C. Campbell
 Metropolitan Chrysostomos of Peristerion
 Prof. Dr Vincent A. Das
 Ms Grace A. Eneme
 Ms Janice Harmon
 Metropolitan G. Yohanna Ibrahim
 * Rev. Dr Osadolor Imasogie
 * Mr Alexander Karpenko
 Rev. Samson A. Khumalo
 Rev. Edea Kidu
 Rev. Dr Kim Hyung-Tae
 Rev. Bruno Knoblauch
 Ms Sebolelo Esther Lethunya
 Ms Jean Mayland
 Dr Andreas Mitsides
 * Rev. Dr Robert W. Neff
 H.G. Bishop Nifon Ploiesteanul
 Ms Annette Poitier
 * Dr Mary O. Ross
 Mr Fructuoso T. Sabug, Jr
 Rev. Dr Ingram S. Seah
 Mr Premkumar Sekaran
 * Mr Kpadeson Sumo
 Archpriest Dr Jaroslav Suvarsky
 Rt Rev. Whakahuihui Vercoe
 Ms Marthe Westphal
 Dr Christine Woratz
 Ms Hildegard Zumach

Substitutes

H.G. Bishop Daniel Lugojanul
 Hieromonk John Ekonomzev
 Dr Donald Miller
 Rev. Dr William G. Rusch
 Rev. Dr Daniel E. Weiss

* not present at this meeting of the Central Committee

Representatives of sub-units

Mr Newton Diniz
 Soeur Evangéline
 Ms Roina Faatauva
 Dr David Merritt
 Ms Nancy A. Shohdy
 Ms Wendy Singh
 Ms Patricia Talbot
 Ms Anu Talvivaara
 Rev. Bertrice Wood
 Mr Peter Yawata

*

General SecretariatCentral Committee members

Ms Jean Skuse, Moderator
 Archbishop Aram Keshishian of Lebanon, Vice-moderator
 Rev. Dr Soritua Nababan, Vice-moderator

Ms Carol Abel
 Primate Emanuel O. Adejobi
 Rev. Gershon Anderson
 Rev. Walter Arnold
 Ms Helen Bhengra
 Dr Karel Blei
 Mr Jorge Luiz Domingues Ferreira
 Rt Rev. Prof. Noah Dzobo
 Mr Tharcisse Gatwa
 Ms Virginia Gcabashe
 Rev. Dr Robert W. Huston
 Rev. Canon Ruth Jefferson
 Most Rev. Isaiah Jesudasan
 Archbishop John of Karelia and all Finland
 Rev. Jean-Pierre Jornod
 Bishop Dieter Knall
 Ms Birgitta Larsson
 * Rev. Manasa Lasaro
 Mr Peter Lodberg

* not present at this meeting of the Central Committee

Rev. Dr J. Oscar McCloud
 Prof. Dr Jan Michalko
 Most Rev. Kuno Pajula
 Metropolitan Pankraty of Stara-Zagora
 His Beatitude Parthenios of Carthage
 Metropolitan Philaret of Minsk
 Rev. Meinrad Piske
 Rev. Dr Avery Post
 * Rev. Dr W. Franklyn Richardson
 Rev. John E. Richardson
 Prof. Dr Pribislav Simic
 Rev. Dr Mukome Tshihamba
 Dr Fridolin Ukur
 Mr Per Voksoe

Substitute

Rev. Finau Tu'uholoaki

* not present at this meeting of the Central Committee

*

Allocation of other categories of Central Committee participants

Unit I

Rev. Hanspeter Aschmann
 Rev. Margrethe B.J. Brown
 Rev. Dr G. Jan van Butselaar
 Colonel William Clark
 Bishop Leslie Boseto
 Mr Eric Maillefer
 Rev. John C. Moyer
 Rev. Dr Joseph Pattiasina
 Archbishop Sergei of Solnechogorsk
 Rev. Willem R. van der Zee

Unit II

Rev. Dr Trond Bakkevig
 Mr Tobias Brandner
 Dr Stuart Brown
 Mr Douglas Brunson
 Rev. Aldo Comba
 Mr Jean Fischer
 Mr Rune Forsbeck
 Ms Bettina Hildebrand
 Ms Margareta Ingelstam
 Bishop Arthur Malcolm
 Rev. Patrick Mauney
 Dr Lubomir Mirejovsky
 Rev. John Mutiso-Mbinda
 Rev. Park Sang Jung
 Ms Anne Pattel-Gray
 Mr Shirley J.S. Peiris
 Mr Alexis Struve
 Sister Sabine Stuessi
 Mr Jorgen Thomsen
 Rev. Eduard Wildbolz

Unit III

Dr Risto Cantell
 Rev. Dr Hans Florin
 Ms Rose-Marie Gallay
 Ms Elaine Hesse Steel
 Ms Christine Ledger
 Mr Lee Soo-Min
 Rev. Dr Robert Lodwick
 Mr Michel Nseir
 Rev. Dr Jaakko Rusama
 Rev. Lester Wikstroem

General Secretariat

Rev. James E. Andrews
 Dr Bert Beach
 Dr Feliciano Carino
 Rev. David Dartey
 Ms Leila Doss
 Ms Ruth Esche
 Rev. David Gill
 Dr Joe Hale
 Rev. Per Harling
 Rev. Jacques Maury
 Rev. Bella Ben Mlewa
 Ms Simeu Monteiro
 Mr George Mxadana
 Rev. William A. Norgren
 Ms Betty Odunsi
 Dr Milan Opocensky
 Msgr John A. Radano
 Dr Paul Sherry
 Bishop Jonathan Siyachitema
 Dr Gunnar Staalsett
 Rev. Jan Robert Sumakul
 Bishop Frederick Talbot
 Bishop Prince Thompson
 Rev. Milos Vesin
 Mr Pavel Vychopen
 Mr Ralph Young

Committee on Public Issues

Very Rev. Dr Lois Wilson (Moderator)
 Archbishop Athanasios
 Dr Oliver Duku
 Ms Virginia Gcabashe
 Archbishop Aram Keshishian
 Archbishop Kirill of Smolensk
 Bishop Dr Martin Kruse
 Dr J. Oscar McCloud
 Ms Jean Skuse
 Bishop Dr Karoly Toth

Advisers

Prof. Dr Theo van Boven	(CCIA)
Ms Pamela Gruber	(CICARWS)
The Hon. Mrs Annie Jiagge	(PCR)

Finance Committee

Rev. Dr J. Oscar McCloud, Moderator
 Ms Carol Abel
 * Metropolitan Antonie of Transsylvania
 Rev. Walter Arnold
 * Mr Béna-Silu
 Ms Theressa Hoover
 Metropolitan G. Yohanna Ibrahim
 Rev. Jean-Pierre Jornod
 Rev. Bruno Knoblauch
 Rev. Caroline Pattiasina-Toreh
 Ms Annette Poitier
 Bishop David E. Preus
 Mr Per Voksoe

* not present at this meeting of the Central Committee

Appendix III

1990 BUDGET ----- Revised

Budget Entity	Total Expenses Budget	Internal Recoveries & Transfers	Net Expenses Budget	Income	Transfers from Fund Balances	Allocation Undesignated Income Shortfall
General Secretariat	2,025,198		2,025,198	3,000		2,022,198
US Office	711,135	755,018	-43,883	72,750	-116,633	
OICD	531,766	496,620	35,146		35,146	
Governing bodies	769,912	769,912				
Library	762,436	657,792	104,644	91,000	13,644	
Conference & Travel Office	213,632	206,460	7,172	12,000	-4,828	
Ecumenical Sharing of Resources	308,444	306,542	1,902		1,902	
Total General Secretariat	5,322,522	3,192,343	2,130,179	178,750	-70,769	2,022,198
Faith & Order	1,392,897	20,000	1,372,897	317,633		1,055,264
CWME	2,514,264	111,667	2,402,597	2,178,811	223,786	
Dialogue	1,063,802		1,063,802	292,646		771,156
Church & Society	772,025		772,025	334,700		437,325
Unit I General	4,500		4,500	2,100		2,400
Total Unit I	5,747,489	131,667	5,615,822	3,125,890	223,786	2,266,146

C I C A R W S	10,641,435	4,687,308	5,954,127	5,461,393	492,734	
Unit II Service Programme	8,113,573	422,489	7,691,084	6,751,038	488,468	451,578
J P I C	1,108,153	0	1,108,153	687,333		420,820
C C I A	1,638,769	1,022,221	616,548	616,548		
P C R	1,771,136	1,006,565	764,571	764,571		
C C P D	2,286,778	1,925,505	361,272	281,313	79,959	
C M C	2,545,196	228,536	2,316,660	2,249,449	67,211	
Total Unit II	28,105,040	9,292,625	18,812,415	16,811,645	1,128,373	872,398
Renewal & Congregational Life	875,419		875,419	410,469		464,950
Youth	897,261	62,700	834,561	476,366	0	358,195
Women	1,309,336		1,309,336	1,109,396	199,940	
Education	3,473,104	146,400	3,326,704	3,251,942	74,762	
P T E	1,769,059		1,769,059	1,516,622	252,437	
Unit III General	11,750		11,750	11,750		
Total Unit III	8,335,929	209,100	8,126,829	6,776,545	527,139	823,145
Communication	8,740,173	5,848,320	2,891,853	1,330,750	-133,261	1,694,364
Ecumenical Institute Bossey	2,225,100		2,225,100	2,052,300	-100,000	272,800
Finance & Central Services	7,425,194	4,956,617	2,468,576	2,197,384	271,192	
Seventh Assembly Reserve	531,279	300,960	230,319		230,319	
Undesignated Income				6,154,537	924,115	
	66,432,725	23,931,632	42,501,093	38,627,801	3,000,894	7,078,652
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	872,398					

Appendix IV

REPORT OF THE COMMITTEE ON PROGRAMMATIC REORGANISATION

OUTLINE

Introduction

1. Background principles about the nature of the WCC
2. Strengths and weaknesses of the present situation
3. Principles on which this reorganisation is based
4. The proposed pattern:
 - 4.1 The Programme Units
 - 4.2 The Departments
 - 4.3 The General Secretariat
 - 4.4 The Committees
 - 4.5 Changes needed to bylaws of present Units and Sub-units
5. Staffing consequences
6. Financial consequences
7. Method of regular review and future planning
8. Implementation

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Introduction

The Committee was appointed by the Central Committee meeting in Moscow in July 1989 with the following remit:

to study the programmatic life of the WCC and to bring proposals for programmatic reorganisation to the March 1990 meeting of the Central Committee.

The basic tools designated were:

- the paper on this subject brought by the Executive Committee at Moscow,
(see Minutes of Executive Committee, Zagorsk, July 1989, Appendix IV, pp.28 ff, and Minutes of Central Committee, Moscow, July 1989, Appendix IV, pp.186 ff);
- material submitted by the Units;
- comments from the Committee on the General Secretariat.

The Committee met in Geneva in November 1989 for three days. Many further papers were received and considered, and the Committee is very grateful to all who have contributed their thought to this process. Particularly the Committee records thanks to those in the staff of the Council who have provided much imaginative and practical assistance in developing new models.

In this report the Committee first records the basic convictions about the Council which are the foundation of its work (section 1), then critical observations regarding the present method of operation (section 2). The Committee recognises that the present programme structure has carried the Council's work for the period since Nairobi and has not been wholly unsuccessful. But the shortcomings have become obvious and the original hopes have not been fulfilled. The Committee then considered the principles on which any revision should be based (section 3).

The Committee offers a pattern which could be started at Canberra and which should serve at least for the period between assemblies (section 4).

The Central Committee will be aware that its further action at Moscow was to request the General Secretary to develop a process of consultation regarding the "common understanding and vision of the WCC and its relationship to the member churches and other Christian groups". For this reason this report deals with the immediate and not the long-term planning of the Council's life and work.

Section 1: Background principles about the nature of the WCC

At many points in our ecumenical history the self-understanding of the WCC has been considered and declared. The process of broad consultation to be undertaken by the General Secretary is designed to provide a fresh articulation of the vision. Work done by the previous 'ad hoc group' in April

1989 will be available for this further consideration. For this Committee there is therefore no requirement to do extensive work in this field but only to indicate very briefly our understanding of the nature of the Council. We therefore take as the basis for our work the formulation of the purpose of the WCC as contained in its Constitution:

1. to call the churches to the goal of visible unity in one faith and in one eucharistic fellowship expressed in worship and in common life in Christ;
2. to facilitate the common witness of the churches in each place and in all places;
3. to support the churches in their worldwide missionary and evangelistic task;
4. to express the common concern of the churches in the service of human need, the breaking down of barriers between people, and the promotion of one human family in justice and peace;
5. to foster the renewal of the churches in unity, worship, mission and service;
6. to establish and maintain relations with national councils and regional conferences of churches, world confessional bodies and other ecumenical organisations;
7. to carry on the work of the world movements for Faith and Order and Life and Work and of the International Missionary Council and the World Council of Christian Education.

Section 2: Strengths and weaknesses of the present structure

The Committee noted the following strengths:

- 2.1 The wide range of sub-units indicates the breadth of the Council's response to the calling and concerns of the churches;
- 2.2 The measure of autonomy of the sub-units has enabled them to develop strong identity which helps public recognition of the Council and effective execution of its programmes;

- 2.3 The many sub-unit commissions and working groups have drawn in the talents of a great variety of people;
- 2.4 Certain constituencies have been able to participate through particular sub-units (e.g. Roman Catholics in Faith and Order);
- 2.5 The interplay of insight and concern between Central Committee and the specialised commissions is valued and necessary for the effectiveness of the World Council's life.

But also the following weaknesses:

- 2.6 There have been too many programme thrusts arising from so many sub-units and this has overwhelmed many of the churches;
- 2.7 Since the sub-units have very precise remits, any new activity has required the creation of a new sub-unit;
- 2.8 There is difficulty in promoting an overall emphasis or sense of direction;
- 2.9 Since each sub-unit has become an administrative centre as regards budget and staffing, the staff members who need to spend their time on their specialisations have to attend repeatedly to administrative matters;
- 2.10 As the staff of each sub-unit may be very small in number, it is not always possible to ensure at that level any of the balances required by the Central Committee;
- 2.11 The relationship in 2.5, necessary though it is, also creates difficulties as the Central Committee has often been unsure about its ability to respond adequately to specialised issues which have been discussed in detail elsewhere;
- 2.12 There has been no mechanism for opening up new concerns or for screening existing programmes;
- 2.13 There has not been adequate provision for building up the sense of a spiritual community in the Ecumenical Centre, nor for the development of new leadership for the ecumenical movement.

Section 3: Principles on which this reorganisation is based

The following principles were enunciated in the document presented to the Moscow Central Committee:

- 3.1 **Projecting more clearly the vocation of the WCC:** This implies that the structure should be as simple as possible so that the Council's work may be readily interpreted to the churches and the general public.
- 3.2 **Expressing more clearly the biblical and theological basis of WCC programmes:** This implies that both in each programme and together as a Council we provide opportunity for prayer, study and reflection, so that the foundations of the work may be set out in terms that the whole constituency may recognise.
- 3.3 **Emphasising the relational aspect of the work:** This implies greater resources being given to the relations of the Council and its member churches, relations with non-member churches, new ecclesial communities, local, regional and national councils of churches, and Christian World Communions.
- 3.4 **Enabling a more participatory community:** This implies that the Council recognises the diversity of members in all the churches, listens to many viewpoints, helps the dialogue between traditions and cultures and stimulates common worship and prayer.
- 3.5 **Assisting greater flexibility:** This implies fewer permanent centres of oversight and administration, each of which will hold a variety of concerns. It also implies a regular pattern for the review of existing work and the survey of emerging tasks.
- 3.6 **Vision and financial realism:** This balance implies that the Council constantly seeks to fulfil its basic purposes, recognising that its human and financial resources are limited. In appealing for resources the Council will take care to ensure that programme emphasis is not distorted by the influence of donors.

In applying these principles, the Committee decided to recommend:

- 3.7 that the number of administrative, financial and policy centres be reduced from the present 17;

- 3.8 that for each programme unit there be only one unit committee;
- 3.9 that within the unit the committee may authorise specialist ad hoc working groups to carry out specific tasks, and in certain cases these may be called commissions;
- 3.10 that in the reorganisation the El Escorial guidelines be applied, in particular with regard to participation and to the sharing of resources.
- 3.11 that the number of persons participating in the programme life of the Council not be less than at present, and this recommendation will guide the programme unit committees in planning the formation of specialised groups.

Section 4: The Proposed Pattern

4.1 The Programme Units

It is proposed that the programme activity of the Council be grouped within the following units:

4.1.1 FAITH, WORSHIP AND UNITY

Calling the churches to the goal of visible unity in one faith and in one eucharistic fellowship, in the context of:

- an understanding of the unity of the church in relation to the renewal and unity of humankind and of all creation;
- issues of doctrine and practice which divide the churches;
- the sharing of worship and spirituality as central to the quest for unity;
- the renewal of church life, and its ecumenical expressions, at all levels.

This unit to carry forward the concerns of Faith and Order and the worship and spirituality work of RCL.

4.1.2 COMMON WITNESS

Supporting and challenging the churches in their common calling for worldwide mission and evangelism and in their expression of the wholeness of that mission, through:

- celebrating faith, proclaiming the gospel, and participating in the struggles of people, in the light of the experience of people of other living faiths;
- helping the churches understand and explore together the meaning of the gospel of Jesus Christ and to discern the work of the Holy Spirit in a world marked by suffering, division and pluralism;
- facilitating common Christian witness in each place and in all places, and encouraging the search for/emergence of authentic international partnership between churches in mission, as an expression of that unity which God wills for all.

This unit to carry forward the concerns of CWME and the theological questions raised in inter-faith relations.

4.1.3 WOMEN AND YOUTH

Enabling the contribution of women and youth in the ecumenical community, through

- stimulating through advocacy and programme the participation of women and youth in member churches and in all programmes and activities of the Council;
- study and action on the concerns and perspectives of women and youth in church and society;
- providing networks with national and regional bodies.

(Note: This unit to have two co-directors: one woman, one youth).

This unit to carry forward current concerns of the Women and Youth sub-units.

4.1.4 JUSTICE AND SOCIAL RESPONSIBILITY

Supporting the churches in their common commitment to justice, through:

- taking forward the JPIC process in consultation with the other programme units and with their cooperation;
- strengthening the churches' commitment to and action for combating the oppression of poverty and advocating the cause of the voiceless;
- promoting the study and action required for churches to seek economic justice and to seek peace with justice and freedom;
- serving as a catalyst in the transformation of congregations and groups into healing communities, and to support and assist churches in their response to health issues.
- equipping the churches to expose and critique unjust economic, scientific and technological structures and to challenge governmental institutions to bring about alternative structures in society to shape the future;
- assisting churches to respond to contemporary challenges and threats concerning the quest for sustainable life in the world and in defending the creation.

This unit to carry forward the concerns of CCPD, CMC and Church and Society.

4.1.5 HUMAN RIGHTS AND PEACE

Supporting the churches in their search for peace and human dignity, through

- promoting study and action required for churches to seek peace with justice and freedom and the full protection of human rights, including religious liberty;

- strengthening the churches' commitment to and action for combating racism and sexism;
 - challenging and supporting the churches in giving expression to solidarity with the racially oppressed;
- enabling programmes of human rights education, advocacy promotion and training;
- representing the WCC, or providing for its representation, before international bodies;
 - monitoring national and international political developments and analysing and interpreting them, especially as they affect the life and witness of the churches.

This unit to carry forward the concerns of CCIA, PCR and HRROLA. It will form commissions as the specialist working groups responsible for CCIA and PCR. Other advisory groups may also be formed.

4.1.6 ECUMENICAL SHARING FOR DIAKONIA

Supporting and challenging the churches in their diaconal engagement within the world community through

- the ecumenical sharing of human, material and non-material resources and strengthening the churches in their cooperation for diakonia;
- encouraging such sharing so as to promote social justice and human dignity;
- supporting the churches in their responses to basic human needs and empowering those suffering and fighting for survival, life and social transformation;
- exposing the root causes of the problems of refugees and migrants and advocating their rights and serving their needs

This unit to carry forward the work of CICARWS.

4.1.7 EDUCATION AND RENEWAL

Building up the community of faith, through

- equipping the people of God for commitment to and participation in the life and leadership of the church;
- fostering theological education and ecumenical learning and the sharing of resources for this task;
- assisting churches to identify and relate to new forms of Christian community, lay centers and popular/renewal movements.
- discerning and assessing the role of formal adult and children's education as a process of renewal and liberation;

This unit to carry forward the concerns of RCL (Laity, New forms of Christian Community), PTE/Bossey, and Education. The Library would also come under this unit.

4.2 The Departments

It is proposed that there be two departments: a Department for Relationships and a Department for Resources and Services

4.2.1 DEPARTMENT FOR RELATIONSHIPS

While all staff work is relational, there is a need for this relational work to be more intentional, better coordinated, facilitated and promoted within the Council. This Department would consider how the Council may enter into new relationships, for example, with major ideologies and secular institutions, which may help the world witness of the churches. The General Secretary, assisted by a senior staff associate (4.3.2.a) and the Department for Relationships, would strengthen and supplement the relationships of the Council by giving needed focus and intentionality to the area of relationships.

- 4.2.1.a) The Department for Relationships would consist of a senior staff person (described in 4.3.2.a) and two offices:

The person described in 4.3.2.a) would have the responsibility to call regular meetings of the Executive Directors and/or representative staff of the seven Programme Units, together with the staff of the Department for Relationships with reference to their relationship responsibilities. This group would regularly prepare agenda items of relational concern for review and discussion.

The two Offices would be:

- Office for Ecumenical and Church Relations
- Office for Interfaith Relationships

4.2.1.b) Office for Ecumenical and Church Relations

This Office would have responsibility for

- coordinating the relational work of the Council with member churches, particularly the programme of visits,
- maintaining and developing relations with non-member churches, including relations with the RCC;
- maintaining relations with national and regional councils of churches;
- maintaining relations with Christian World Communions;
- assisting those ecumenical coalitions which do not yet have a relation to an existing programme unit, to establish such a relationship.

This Office would not replace any existing relationships between churches and units of the Council; it would arrange regular meetings with the Executive Directors and/or representative staff of the Units to discuss the development of relations which will sustain and deepen the unity and witness of the churches.

4.2.1.c) Office for Interfaith Relations

The Office for Interfaith Relations would have responsibility for promoting relationships and dialogue between Christians and people of other faiths at various levels, and for helping the churches in these relationships. It would assist in the representation to and relationship of the WCC to global expressions of other faiths and international interfaith organisations.

The Office would collaborate with the programme unit on Common Witness in the effort to understand the pastoral and theological questions in interfaith relations.

4.2.2 THE DEPARTMENT FOR RESOURCES AND SERVICES

The Department for Resources and Services would consist of a senior staff person described in 4.3.2.b) and five departments.

The person described in 4.3.2.b) would have the responsibility to call regular meetings of the Executive Directors and/or representative staff of the seven Programme Units and the Department for Relationships for planning together for the raising of resources and for the coordination and sharing of resources in the house. This person would be directly assisted by staff appointed for the task of income coordination and development, which would no longer be a separate department.

The five offices would be:

- Office of Finance, with responsibility for financial control and budget.
- Office of Electronic Data Processing, with responsibility for establishing and enabling the data processing systems within the Council
- Office of Personnel
- Office of Central Services

The place of Communication Services will have to be considered in the light of the decisions still to be made by the Central Committee about the proposed Ecumenical News Service.

4.3 General Secretariat

4.3.1 The Committee does not envisage any change in the function of the General Secretary:

- to carry forward the policies agreed by the Assembly and the Central Committee;
- to be the head of the staff and a principal, public representative of the Council;

- to have overall responsibility for the resources given to the Council
- to build up and facilitate relationships between the Council and member churches and among member churches;
- to ensure that there is communication between the Council and the member churches;
- to be responsible to the Central Committee for the programmes of the Council.

4.3.2 In order to carry this office and to assist in the integration of relationships, programme and resources, the General Secretariat will have three Deputy General Secretaries.

- a) For Relationships - to assist the General Secretary in building relationships with the member churches, with non-member churches, with ecumenical bodies, with Christian World Communions, with other faith communities; with international governmental and non-governmental organisations.
- b) For Resources and Services - to assist the General Secretary in the raising of resources; to oversee the Offices of Finance, Personnel, Electronic Data Processing, and Central services; to act as secretary of the Finance Committee.
- c) For Programme oversight and planning - to assist the General Secretary in the coordination of the programme sectors; ensuring that priorities set by the Assembly or Central Committee are carried out; preparing for any new emphases that are appearing; staffing the mechanism to be set up by the Central Committee for regular evaluation and review of the programme structure and budget.

4.3.3 Within the General Secretariat there would also be:

- a Worship animator, with care for the prayer and worship life of the Council and Ecumenical Centre,
- dependent on the decisions to be made about the Ecumenical News Service, a Press Officer, to assist

the General Secretary in the responsibility to interpret the Council to the media, providing press releases and information concerning the work of the Council as well as backgrounding and interpreting the Council's actions and statements.

4.4 Committees

4.4.1 Each Programme Unit and the Department for Relationships would have one Committee each. The Department for Resources and Services would be assisted by the Finance Committee of the Central Committee.

4.4.2 Composition of the Committees

Members of the Committees would be appointed by the Central Committee. Special care should be given to ensure that member churches which are not represented on the Central Committee are represented within the membership of the Committees.

The Committees would not all have the same number of members, but the different emphases in the programme units and the different concerns in the departments would be represented. The membership would observe the balances required by the Central Committee.

In order to achieve a better integration of the specialist concerns of the Council and the general oversight of the Central Committee, it is proposed that as many Central Committee members as possible should be allocated to Committees, subject to a maximum of 25% of the total membership of each Committee. This does not apply to the Finance Committee.

The number of people in each committee should be not less than 30 or more than 60.

4.4.3 The functions of the Committees would be:

- a) to review the work being undertaken;
- b) to formulate programmes and actions required to fulfil the mandate of the Unit;

- c) to propose, for consideration by the Central Committee, by-laws for the conduct of the work of the Programme Unit, including a statement of the aim and functions of the Unit, a description of the programme emphases of the Unit, and such other materials as it deems desirable.
- d) to approve the Unit budget within the guidelines set by the Central Committee and according to the procedures of the WCC, and to carry out oversight;
- e) to provide advice and counsel to the General Secretary in staffing matters;
- f) to set up specialist or advisory groups on an ad hoc basis which will undertake or assist in tasks within the Unit, and to receive and monitor their work;
- g) to prepare regular reports, with recommendations, for the Central Committee.

4.4.4 Meetings

The Committees would set their own timetable of meetings. It is anticipated that they would meet sufficiently prior to Central Committee meetings so that the report of the Committee can be circulated in advance of the CC meeting to all CC members.

4.4.5 Relation of Committees to Central Committee

- 4.4.5a) All Central Committee members would be eligible to serve on the Executive and Finance Committees, Programme Unit Committees and Committees of Departments, but would have the opportunity to decline such service if their schedules and commitments did not allow them to carry out such responsibilities.
- 4.4.5b) The Central Committee would appoint the moderators of Committees.
- 4.4.5c) Each Committee, at its first meeting after the Assembly, would appoint one or more vice-moderators from among its members, of whom one should be a member of the Central Committee.

4.4.5d) The moderator of a Committee may be called to attend a meeting of the Executive Committee whenever this is deemed necessary by the General Secretary.

4.4.5e) The report of each Committee would be presented directly to the Central Committee, which would organise its work to receive and discuss adequately each report, and decide on recommendations contained in it.

4.5 Changes Needed to By-laws of Programme Units

By-laws of Units and present sub-units are subject to the approval of the Central Committee. The new Committees would continue to rely on the present by-laws until they are ready to propose amendments.

The following present sub-units are noted in particular:

Commission on Faith and Order

The existing Faith and Order Commission has its own by-laws which indicate that it is the Standing Commission, with the agreement of the Central Committee, which can make amendments. It is proposed to the Standing Commission that the existing title and remit should be amended so that the full content of the programme unit may also be seen in the Commission.

In particular the Committee commends amendment to the By-laws of the Faith and Order Commission, as follows:

- a) the name of the Commission, as indicated in 4.1.1.;
- b) the aim and function to include at 2c:

To promote prayer for unity, and the sharing of worship and spiritual experience across the traditions;

- c) at 3 to provide a Committee for the Programme Unit of between 30 and 60 persons in place of its 30 person Standing Commission. The Plenary Commission on Faith and Order would continue its function as described in the by-laws.

Commission on World Mission and Evangelism

The Constitution of the Conference on World Mission and Evangelism can only be changed by a two-thirds vote of the Conference, subject to the approval of the Central Committee. The Constitution of the Commission on World Mission and Evangelism may be amended by a two-thirds vote of the Commission subject to the approval of the Central Committee.

Only minor adjustments of terminology are involved. The name, Commission on World Mission and Evangelism, may be kept as the constitutional name of the Committee on Common Witness.

Commission of the Churches on International Affairs

The by-laws of the CCIA may be amended by the Commission, provided that due notice has been given, subject to the approval of the Central Committee of the World Council of Churches.

Except for minor changes referring to Unit II, etc., there is no difficulty with the language used to describe the aims and functions of the present mandate.

5. Staffing Consequences

The Committee is very conscious of its responsibility towards and indebtedness to the staff of the Council, and is grateful for their openness to change throughout the current process.

- 5.1 What is proposed in Section 4 of this paper is not intended either to increase or to reduce the total staff of the Council at the time when reorganisation is introduced. It is intended that all present contracts be respected.
- 5.2 The General Secretary may re-negotiate the terms of contract of staff members in order to make it possible for the staff to work under the reorganised programme units.
- 5.3 The General Secretary may re-negotiate the terms of contract of some staff members to create a staff group responsible for relationships.

- 5.4 New staff should be appointed to serve the Council as a whole in the area of a programme concern, rather than to a particular programme unit.
- 5.5 The total staff strength may be reviewed over a period of time to correspond to the needs of the new programme structure and available resources.
- 5.6 It is recommended that the senior staff member appointed to have responsibility for a programme unit be designated Executive Director.

6. Financial Consequences

- 6.1 The reorganisation would cost neither more nor less than the present. With the proposed larger centres of administration and budget, however, it would be easier than at present to make financial adjustments if any are needed.
- 6.2 From the perspective of fundraising, the new programme units are clear enough as to facilitate the approach to potential donors. There would be both challenges and new possibilities for the donors in reorganisation.
- 6.3 The most significant financial change is the Department for Relationships. Initial staff positions in this Department would be financed from the savings which the reorganisation brings about in the present staff: e.g., in the General Secretariat there are proposed three senior staff persons instead of the present four (three deputies and an assistant general secretary); this and other similar savings could finance positions in the Department for Relationships. In time it may be possible to raise new funds specifically for this work.
- 6.4 For the new programme units that would follow the vocation of the present Units II and III, it would be necessary to specify the percentage and criteria for modification of their drawing rights on the central funds of the present Units II and III.
- 6.5 Once the decision is made by the Central Committee, a round of discussion with churches and agencies would be necessary to reach understandings and renewed commitments.

7. Method of Regular Review and Future Planning

7.1 The Committee is aware of the need to provide a method by which the Central Committee may undertake regular assessment of the programmes of the Council so that they may be seen in relation to their original goals, to each other, to the available resources, and to changes in the concerns of the churches and the life of the world. In addition, the Committee is aware that the various elements of the WCC need to be encouraged to review their own programmes and to terminate those which have fulfilled their usefulness.

7.2 The broad outline of a regular review procedure would include

- a) an estimate of the effectiveness of programmes from specialists outside the immediate circle of the Council;
- b) a review of effectiveness from within the programme units;
- c) a comment on the effectiveness of programmes from the member churches;
- d) a consideration of these three viewpoints presented through the Executive to the Central Committee.

Such a process should be completed a year before each assembly.

The Committee considers that details of such a process should be made available to the Central Committee appointed by the Canberra Assembly.

7.3 In response to the need for future planning, the General Secretary would be mandated to call together, at his/her discretion but not less than every two years, a group composed of the General Secretary, the three senior staff associates and appointed staff together with consultants to analyse trends in the churches and the world and to anticipate the needs and challenges of the future. The reflections of this group would be shared with the staff, churches and those responsible for reviewing the programme.

8. Schedule for Implementation

The Central Committee, at its Moscow meeting in July 1989, received the Report of the Executive Committee regarding programmatic reorganisation, which recommended that the present three Units be concluded, that there be fewer administrative centers, that more emphasis be placed on relationships with member churches and other groups, and that a Committee bring specific proposals to the March 1990 meeting of the Central Committee. That report, together with other contributions to the discussion, have been basic tools in the work of the Committee on Programmatic Reorganisation. Building on the work that has been done over the past two years, the following timetable outlines the suggested future implementation of this plan.

8.1 March 1990 Central Committee

8.1.1 Two actions by the Central Committee are desirable:

- To adopt the proposal of the CPR for programmatic reorganisation;
- A change in Rule VI to allow for more flexibility by Central Committee to exercise its function in programme organisation.

At present Rule VI states:

"1. There shall be three Programme Units: Programme Unit I : Faith and Witness; Programme Unit II : Justice and Service; Programme Unit III : Education and Renewal.

"The Central Committee shall determine the size and composition of the Committee for each Programme Unit (so that at least two-thirds of the members of each Programme Unit Committee are also members of the Central Committee) and elect the members of each Committee and its Moderator. Each Committee shall propose, for consideration by Central Committee, by-laws for the conduct of the work of the Programme Unit, including a statement of the aim and functions of the Unit, a description of the Sub-Units into which the Unit will be divided, if any, and the allocation

of functions among them, provision for a Working Group or Commission related to each Sub-Unit, and such other materials as it deems desirable.

"2. There shall be two Specialised Units: a) Library, b) Ecumenical Institute, including its Graduate School.

"The Central Committee shall determine the size and composition of the Board for each Specialised Unit and elect the members of each Board. Each Board may propose for consideration by the Central Committee by-laws for the conduct of the work of the Specialised Unit.

"3. There shall be a Department of Finance and Central Services and a Department of Communication. The Central Committee shall determine the size and composition of the Committee for the Department of Communication and shall elect the members of it."

8.1.2 The report of the Committee on Programmatic Reorganisation (CPR) is presented to Central Committee, and discussed by the Unit Committees. Modifications are gathered by the CPR which will then shape its final report to the Central Committee and present it for adoption by the Central Committee.

8.1.3 The Central Committee may also act to change Rule VI. This Rule could be amended so that the function of Central Committee in organising Programme Units and Departments is clearly spelled out. The CPR recommends the following amendment of Rule VI:

The Central Committee shall determine the size and number of the Programme Units, Departments, and Specialised Units as necessary to carry out the work of the World Council of Churches. The Central Committee shall determine the size and composition of the Committees for each Programme Unit, Department and Specialised Unit, including the number of members of each from the Central Committee. It shall determine the responsibilities of such Committees.

8.2 September 1990 Executive Committee

8.2.1 The Executive Committee will take any actions necessary to implement the programmatic reorganisation approved by the Central Committee so that new arrangements may be prepared in time for the Canberra Assembly.

8.3 February 1991 Assembly

8.3.1 The newly elected Central Committee, at its organisational meeting, would select a nucleus of people for each of the Unit Committees. It would also consider the report of the Programme Guidelines Committee of the Assembly which will have received both the work on programmatic reorganisation and the emphases determined by the Assembly.

8.4 The period of sixteen to eighteen months between March 1990 and the Central Committee in July/August 1991 ensures that the Council, through its regular structures, may proceed carefully to the implementation of the proposals. The proposals provide a framework in which the new emphases, approved by a new Assembly, may be carried forward with due regard both to continuity and innovation.

Appendix V

TOWARDS A COMMON UNDERSTANDING
OF THE WORLD COUNCIL OF CHURCHES

- Dr Emilio Castro - General Secretary -

This is a first memorandum to start the research process. Let me begin with a quotation from a classical document out of the history of WCC:

"A very real unity has been discovered in ecumenical meetings which is, to all who collaborate in the World Council, the most precious element of its life. It exists and we receive it again and again as an unmerited gift from the Lord. We praise God for this foretaste of the unity of His People and continue hopefully with the work to which He has called us together. For the Council exists to serve the Churches as they prepare to meet their Lord Who knows only one flock."

(Minutes of WCC Central Committee,
Toronto, Canada, July 1950, p. 84)

This beautiful affirmation of 1950 can be confirmed today, undergirded by the experience of growth in fellowship in the years since 1950 through worshipping together, reading the Bible together, progress in overcoming our differences, common witness and joining hands in service to the world. The challenge before us is how to understand and express together the reality of being a fellowship, a koinonia of churches, and how this common understanding can help us as a council of churches in our relation with member churches, with non-member churches and with all sectors of the people of God.

This search for a common vision should be rooted in the experience of communion and in the new ecumenical reality. Everywhere Christians and churches define and live up to their mission in the frame of reference of the Kingdom of God, the total transformation of history and nature. The vision we search for should open up creative lines of solidarity with others as we pursue planting signs of the Kingdom to come. Two quotes could help us here:

"God, with a strong hand, is shaping the course of history, while Christians live even now in the Church the eschatological reality of the Kingdom of God, looking forward to a new earth and a new heaven. For this reason, even though they are anxious about the extent of evil in the world and struggle to limit it, they do not give way to despair, for they view all things from the standpoint of eternity, looking forward to the resurrection of the dead and life of the age to come."

(from "The Contribution of the Orthodox Church to the Realisation of Peace, Justice, Freedom, Fraternity and Love Among People and to the Suppression of Racial and Other Discriminations", quoted in The Ecumenical Review, Vol. 40, No. 2/1988, p. 176)

"The biblical promise of a new earth and a new heaven where love, peace and justice will prevail invites our action as Christians in history. The contrast of that vision with the reality of today reveals the monstrosity of human sin, the evil unleashed by the rejection of God's liberating will for humankind ... The church is sent into the world to call people and nations to repentance, to announce forgiveness of sin and a new beginning in relations with God and with neighbours through Jesus Christ."

(Mission and Evangelism: An Ecumenical Affirmation)

Some of the questions that we need to raise with our member churches are the following:

1. How does participation in the World Council of Churches affect, positively or negatively, the life of the churches? How is that belonging present in their internal church life and in their bilateral dialogues? How does belonging to the WCC express itself in church relations with one another on local and national level, in the formation of national councils of churches, in different areas of collaboration, or even in conflicts, such as uniaticism?
2. How do we assess the fact that many groups of Christian inspiration - very often working side by side with people of other Christian convictions but struggling for human rights, justice, peace, ecological aims - recognise a home in the WCC? Together with member churches they have given dynamism to the Council, obliging it to respond to

the challenges of historical reality. Liaisons have been established and continue to be established between many of those groups through the mediation of WCC. What does their existence and their actual participation in the life of the Council mean for them, but also for our common understanding of our identity as council of churches? How do we take into consideration the great richness of the spiritual diversity which is springing from the many ecclesial expressions in the oikoumene? What is the significance of those groups for the local churches?

3. One of the main features in the life of the WCC is the continuing concern to be a participatory community where the gifts of the Spirit are freely shared for the well-being of the whole people of God. This has made the WCC a meeting place and source of inspiration for organisations and movements of women, youth, persons who are differently abled, lay people, etc. The conciliar process as the growing together into a just and participatory community and church is a challenge to the WCC and to the member churches. How is this process affecting the churches? And how does it affect our theological understanding of the role of authority in the Church? Beyond the pragmatic problem of the participation or lack of participation of church-elected leaders in the life of the Council, it is the fundamental problem of the implicit ecclesiology that is a challenging contribution to the self-understanding of the churches and of the Council. How do we understand the vital dynamics between the ecclesiastical, institutional representation of the Church, and the wider ecclesial community, the total people of God?
4. In the Forum on Perestroïka during the 1989 Central Committee, Archbishop Kirill of Smolensk mentioned the "school" character of participation in the life of the WCC. Many discussions which seemed to be addressing issues that concerned only very few, were de facto training all participants for facing new challenges and problems in the future. But this school character is only recognised a posteriori! The ecumenical "training" produces debates and misunderstandings, and seems to be moving ahead of the churches. How does our understanding of the Council as Council of Churches include, accept, encourage this avantgarde character of the ecumenical movement? Do we perceive the Council as frontier movement?

5. The emergence and affirmation of regional ecumenical organisations, their autonomy in relation to the WCC and their meaning for the life of the member churches in their respective nations and regions, raise the question of the specific calling and being of the WCC. As servant of the Church of Christ universal Christianity has always had a Catholic face. But as a Church becoming really universal in our century, ecumenical Christianity has no geographical centre; it is pluralistic. The universal comes to be the encounter of the many differences. To serve the universal dimension of the Church through dialogue of spiritualities, cultures and theologies seems to be the growing role of the World Council of Churches. How do we affirm this, how do we describe it?
6. Some confessional families have gone through a process of theological, ecclesiological self-examination and are affirming their very being with the word "communion" (Anglican, Lutheran, etc.) What does the reaffirmation of the Christian World Communions mean for our common understanding of the World Council of Churches? Do we want to add to the "confessional" communion a parallel "ecumenical" communion? What do we add, what do we challenge? What does the WCC, this fellowship of basically national churches, bring to the churches as they enter into confessional or geographical relations?
7. As the study on Resource Sharing shows, the WCC is in the midst of a system of sharing expressions of solidarity which enable it to provide a useful service. At the same time many churches look at the WCC as just one more donor. The system of international aid reveals sometimes, but hides on other occasions, the spirituality, the fellowship, the koinonia of the relations among the churches in the WCC. How is the system of sharing resources permeated by our common understanding of the spirituality, prayer, koinonia character of our movement? Will our sharing involve sharing the greatest richness of each church - the table of the Lord?
8. The question of the participation of the Roman Catholic Church in the life of the WCC has been timidly reopened over the past few years. We have continued the growing collaboration at different programmatic levels. However, the visit in 1988 of the Ecumenical Patriarch, His Holiness Dimitrios I, raised afresh the question of RC participation in the WCC. There are other churches, old

and young, which are not in our fellowship: Pentecostal, African Independent, conservative evangelicals, etc. How does our common understanding of the being and vocation of the WCC condition, help or limit our relations to these other churches? What is the degree of our openness to the search for a new and more inclusive manifestation of our koinonia which could embrace those who today do not find it possible to participate fully in the World Council of Churches? And how could we assess the degree of interest of the others to this openness?

9. In celebrating the great conciliar events of the history of the Church (381: Second Ecumenical Council, and 787: Seventh Ecumenical Council) we have realised that the doctrinal creed was a common sign of the unity and catholicity of the Church at that time. In the BEM document the WCC articulates major theological convergences which link the tradition of apostolic times with the contemporary expressions of the Christian faith. What kind of conciliar process is further needed to make this consensus a relevant theme for our time and for all places? The Constitution of the WCC defines it as a fellowship of Churches, a koinonia. The reality of this communion was affirmed early in the life of the ecumenical movement and is repeatedly confirmed in the common worship, the common affirmation of one baptism in Christ, and in the multiple expressions of solidarity among the member churches. Many member churches have entered into forms of eucharistic fellowship. However, as WCC, we are not able to express this communion at the eucharist table. This is the most painful awareness of the limitations of our movement.

As we think together about our common understanding and of the way in which the Council relates to the churches and vice versa, the question of the nature of our communion, and its relation to keep the - eschatological but historical - vision of one table of the Lord should be passionately present in our reflection and our prayer.

Appendix VI

ECUMENICAL PARTNERSHIP IN NEWS AND INFORMATION

- Excerpts from Report to Central Committee -

I INTRODUCTION

1. At its July 1989 meeting in Moscow, Central Committee approved 'in principle' proposals to set up new arrangements for 'ecumenical partnership in news and information.'

2. The proposal offers a double service to the ecumenical movement: an intentional effort to explain and advocate WCC concerns mainly through the media, and, with other ecumenical and confessional bodies, a separate, strengthened news service reporting from Geneva and member churches with more impact in church and secular media.

3. A detailed rationale for this proposal was shared with the Central Committee in Moscow and formed the basis for its action at that time. In brief, Central Committee agreed that the proposed new arrangements, by separating news and public-relations functions, would enable each to be done more effectively. Both are important in an overall communication strategy for the council.

4. Because the new arrangements involve collaboration among several ecumenical and confessional bodies, they would increase efficiency and reduce duplication; by broadening sources for ecumenical news and information, they would better address inequities and injustices which have led many to call for a 'new world information and communication order'; and being no longer identified with a single organisation, acceptability and credibility to media of ecumenical news and information would be enhanced. They would also help correct the persistent misconception that information provided by institutional news services reflects 'official' institutional positions.

5. In its action in July 1989, the Central Committee also requested "further elaboration and clarification" and "a more detailed budget and timetable for implementation". It raised questions about "independence and editorial control ... continued interpretation and advocacy of WCC concerns and activities, accountability, and financial implications", and asked for a "report on consultations with potential partners".

6. This report responds to those requests and provides an update on developments since July 1989, but it does not recover the ground of the Moscow CC document (available on request).

II CONSULTATION WITH POTENTIAL PARTNERS

1. The communication departments of the WCC, the Lutheran World Federation (LWF) and the World Alliance of Reformed Churches (WARC) organised a consultation of potential partners in any new arrangements in December 1989.

2. Present were representatives of regional ecumenical bodies, Christian World Communions, information offices of national churches, religious news agencies (existing or in formation) which could be partners in the proposed new arrangements.

3. The consultation was a necessary and fruitful encounter. Many of its insights are reflected in this report.

4. It brought additional clarity on the role and function of ENS and its relationship to partners in the regions and suggested some significant changes of emphasis and timing from those in the original proposal.

III OTHER ASPECTS OF WCC COMMUNICATIONS ('REMAINING NEEDS')

This proposal drastically affects what is now the News and Information Section of the Department of Communication. while the other sections remain largely unchanged.

IV REORGANISATION OF WCC NEWS-AND-INFORMATION WORK

1. Influenced by the December consultation, the following concept has emerged as a refinement of the original proposal:

a. WCC-specific effort to provide useful and timely information, interpretation and background on events, issues and trends of special WCC institutional interest. Tentative name: Office of Information and Interpretation (OII).

b. A Geneva-based news service to be set up by interested Geneva-based ecumenical and confessional (and possibly other) bodies. Tentative name: Ecumenical News Service (ENS).

c. A global network of ecumenical news services. Tentative name: Ecumenical News Network (ENN). ENS would be one partner - no more, no less - in ENN.

2. Preparations for the establishment of ENS would run parallel and in connection with the establishment of ENN.

V WCC OFFICE OF INFORMATION AND INTERPRETATION (OII)

1. The need for 'continued interpretation and advocacy of WCC concerns and activities' was recognised by Central Committee at its previous meeting. OII would respond to that need.

2. OII would be part of the WCC General Secretariat, and could include two executive and two support staff. One of the executive staff would be the official WCC spokesperson to the media, and work in close coordination with the general secretary on public-information policy issues. Both executive staff would be responsible for relations with the media and the tasks listed in point 4 below.

3. In close cooperation with staff colleagues with communications responsibilities in the various sub-units, the OII mandate would be to promote interest in and interpret the life, work, and witness of WCC and its member churches to its membership, the media, and the public at large.

4. To that end, it would, among other things:

- a. respond to broadcast and print media and other enquiries about WCC views and positions (or arrange for others to do so);
- b. help with WCC statements, messages and reports, and see that appropriate media and others receive them;
- c. arrange news conferences, media background sessions, and media interviews with members of WCC governing bodies and staff;
- d. coordinate media arrangements for major WCC meetings;
- e. advise WCC colleagues about media issues and public information policies;

- f. assist the general secretary or others making official visits on behalf of the council, in terms of media aspects of such trips;
- g. relate to communication offices of WCC member churches;

The estimated annual budget for this office (reflecting salary scales, shared costs, etc. as they are in early 1990) would be:

	Swiss francs
Salaries and benefits	425,000
Office (rent, phone, postage, supplies, subscriptions	135,000
Travel and hospitality (including public relations needs)	75,000
*Media services	75,000
Production costs	<u>50,000</u>
<u>Total:</u>	<u>760,000</u>

- * 1 at major WCC meetings
- 2 occasional audio/video news feeds, transmission costs, etc.
- 3 Excluded are costs that under current arrangements are part of the meeting budget of the sub-unit responsible for the meeting

VI ECUMENICAL NEWS SERVICE (ENS)

1. Two major principles behind the proposal are that news and public-relations tasks are better done separately, and that by combining their news operations, at least major organisations in the Ecumenical Centre, plus other interested global confessional or ecumenical bodies based in Geneva or elsewhere, could make better use of available resources.

2. This view was affirmed in recommendations of the December consultation as beneficial both to the Geneva-based bodies and to ecumenical partners in news and information in different parts of the world.

3. To that end, Ecumenical News Service would be established by at least WCC, LWF, and WARC (all of which have formally expressed approval in principle).

4. The representative of the Anglican Consultative Council at the consultation expressed interest in the possibility of ACC being part of such a joint news effort.

5. CEC has also expressed approval in principle; though a regional body, for practical reasons because it is based in Geneva it would probably join ENS.

6. Together, ENS and OII are two vehicles by which WCC would carry out related but distinct communication tasks. Other organisations which join to create ENS would have a similar, two-track policy in terms of news and information/interpretation.

7. In line with current language policies of sponsor organisations, ENS would produce material in Spanish, French, German, and English as appropriate.

8. ENS would focus on journalistic coverage of issues high on the agendas of the organisations which set it up and their members in various parts of the world.

9. Especially as the regional partners in other parts of the world become stronger, ENS would increasingly rely on them for regional and national reporting. The special ENS focus and strength would be original reporting on ecumenical and confessional developments from a global perspective.

10. ENS would be a joint project of the organisations which set it up. Its board would include at least one person chosen by each organisation, two from other partners in ENN (once this has been created), and two professional journalists. Those chosen directly by sponsor organisations would be a majority.

11. The terms of roughly a third of the board would expire every two years. After consultation, board members chosen by the organisations would choose board members in the other two categories.

12. The joint project could be a Swiss non-profit association though legal details of this would have to be worked out. Its board, not the organisations, would be the body finally responsible for ENS.

13. By the end of September 1990 at the latest an interim ENS board would be appointed, including at least one member chosen by each sponsor.

14. The interim board would draw up a constitution, see that ENS is established as a legal entity, prepare editorial and

employment guidelines, decide on a location for ENS offices, finalise a budget, screen potential ENS staff, and represent ENS as an ENN partner.

16. ENS would be formally constituted - including selection of its board - no later than September 1991. It would become operational sometime in 1992, after which time, the sponsor organisations would no longer produce their own news services (EPS, SOEPI, LWI, etc.), though they would continue communications activities to media and members (e.g., through their respective OIIs.)

17. The organisations would agree that though their total communications budgets might differ greatly, each would allocate resources to its OII (or equivalent) and to its joint news work through ENS according to an agreed formula for an agreed period.

18. This would assure that no sponsor gets a 'free ride' in ENS, though money available for these two aspects of the communication work (ENS on the one hand, OII or equivalent on the other) of each sponsor might vary widely.

19. The ENS board would determine ENS services, but the following are likely:

- a. a computer bulletin board by which subscribers could pick up reports of breaking news;
- b. news reports by fax several times a week to some subscribers;
- c. news reports once a week by post to other subscribers;
- d. monthly news digest by post, aimed at groups and individuals interested in events and developments within ENS sponsors;

20. ENS would emphasise faster and more targeted services, primarily to media outlets. Such outlets would then reach wider audiences of church members and others.

21. Assuming an ENS staff of four journalists (of whom one would be managing editor) and two support staff, the annual budget (reflecting salary scales and other costs as they are in early 1990) would be:

	Swiss francs
<u>Expenditure</u>	
Salaries and benefits	740,000
Office (rent, phone, postage, supplies, subscriptions)	170,000

Swiss francs

Expenditure

Production and distribution	300,000
Travel	75,000
Fees (correspondents, articles, pooling, translation)	75,000
Promotion	25,000
ENN membership costs	<u>50,000</u>
<u>Total</u>	1,435,000

Income

From subscriptions	280,000
From sponsors	<u>1,155,000</u>
<u>Total</u>	1,435,000

22. Reflecting the situation of the 1990 WCC budget, the WCC share of income to be provided by sponsors would not exceed Sfr 500,000.

23. ENS starting costs (equipment, recruiting, settling in, etc.) are estimated at Sfr 150,000.

24. The expense for the current News and Information Section is approximately Sfr 1,570,000. The estimated annual budget for OII, and the WCC share of the estimated annual ENS budget total Sfr 1,260,000. Since a few of the activities of the current News and Information Section would become part of other sections of the WCC communication department (e.g. some sound/radio work), there is a slight net saving over current section costs.

25. Each sponsor would agree not to lower ENS funding by more than 7.5 percent without at least 18 months' notice to the other sponsors and the ENS board.

26. Assuming ENS is operational in 1992, sometime during the 1995-1997 period, the sponsors would jointly review its operation and their role in it, and make any adjustments necessary for the post-1997 period.

FOR INFORMATION VII ECUMENICAL NEWS NETWORK (ENN)

1. No ENN costs would be part of the WCC budget. WCC involvement in ENN is through ENS, which indicates WCC support for the general concept.

2. However, because ENN is a crucial part of the total picture in which its news-and-information efforts would be

placed, information about it is included here as an important part of the context in which Central Committee is being asked to take decisions about OII/ENS.

3. Potential partners at the December consultation agreed they are eager for a Geneva partner in ENN along the lines of ENS as outlined above.

4. However, ENS would be but one partner in ENN - a global network comprised of organisations such as those listed in II.2.

5. ENS would probably not be the ENN 'headquarters' or 'central office'.

6. ENN would be a way for partners around the world - ENS being one among the partners - to share news and information with each other, and to broaden their outreach according to values and principles of the New World Information and Communication Order. Each partner would maintain its independence and integrity; each would make its own decisions about marketing, style, approach, and emphasis of its own products.

7. Among the first ENN goals would be to strengthen existing and potential regional partners, so they can share effectively in this news pool. A survey of regional needs would be a first priority. This could be done in consultation with the World Association for Christian Communication. Consultation participants were optimistic that foundations could be approached successfully for financial help for training, equipment, etc.

8. An initial modest but important step in creating ENN would be to establish a computer bulletin board, on which the different partners could post material for possible use by other partners (questions of copyright and payment would have to be worked out). Other forms of cooperation and sharing would follow insofar as ENN partners agreed to them.

9. The governing bodies of potential partners represented at the consultation are being asked to decide by September 1990 whether they want to join in the next steps to build ENN, which would probably take several years to realise.

10. A continuation committee is to deal with such matters as governance, funding, structure, relations among partners, phases of implementation, etc. It will prepare a meeting in October 1990 to formally declare ENN in existence. It will

also provide first answers to a variety of questions of practice and principle which surfaced at the consultation.

11. ENN would have its own board. Once set up, it would have to decide on the location of any central coordination point. ENN partners would devote some portion of their own budgets to finance any joint ENN operations.

12. ENN would also be a framework in which two or more partners could work out cooperative agreements, e.g., to hire special correspondents, pool resources to cover important events or trends, establish a division of labour in terms of journalistic concentration, etc.

VIII SUMMING UP

1. In the words of the preface to their recommendations approved by the participants in the December consultation: 'We are convinced that there is a compelling need for new arrangements to allow interested organisations to better serve one another as each makes available to its audience ecumenical news and information.'

2. Taken together, OII, ENS, and ENN are complementary aspects of the proposed WCC response to this challenge. Each responds to specific needs. Though one or more might be implemented separately, their full effectiveness presupposes all are implemented.

3. It is the conviction of the WCC Communication Committee that via OII, ENS, and ENN together, WCC can communicate more effectively and credibly thus improving its impact and image; that it can better share ecumenical news and information, not only from Geneva, but equally or more importantly, from its member churches; and that it can better live out principles of the Ecumenical Sharing of Resources and New World Information and Communication Order.

4. With regard to OII, WCC makes its own decisions by itself, for itself. With regard to the ENS, WCC works with a few other organisations. With regard to ENN, WCC plays an indirect role, through ENS.

5. Compared to what is now spent by WCC on news-and-information efforts, costs of the new arrangements are no more, and probably a bit less (in 1990 terms). And because of the joint efforts related to ENS, cost effectiveness is increased.

Appendix VII

**REPORT OF THE UNIT II TASK FORCE ON THE
HUMAN RIGHTS RESOURCES OFFICE FOR LATIN AMERICA (HRROLA)**

1. In August 1988, the Hanover Central Committee approved the following:
 - a. The extension of the mandate of the Human Rights Resources Office for Latin America (HRROLA) up to the first full Central Committee following the Seventh Assembly.
 - b. Naming a small Unit II task force to prepare a detailed aide-mémoire on the principles and issues it sees in the possible continuation of the tasks up to now assumed by HRROLA. The task force's final report is to be given to the 1990 Central Committee in Geneva. An interim progress report is to be made to the Central Committee meeting in 1989 (Moscow). This aide-mémoire should as far as appropriate take into account discussions in the Human Rights Advisory Group (HRAG) of CCIA and the work on human rights of the regional ecumenical organisations (REOs). It would also suggest structural options available to the WCC in the area of human rights.
 - c. The study should take into account the experiences gained by HRROLA in the context of expressing a global commitment to human rights by the WCC as a whole and in relation to regional ecumenical organisations.
2. Members appointed to the task force were: Janice Love (moderator of Unit II and moderator of the task force), Henry Okullu (vice-moderator of Unit II), Pamela Gruber (moderator of CICARWS) and Aldo Etchegoyen (vice-moderator of CCIA and moderator of its Human Rights Advisory Group). The work of the task force was facilitated by the active involvement of the staff moderator of Unit II, some members of the HRROLA Staff Advisory Group, and participation in one meeting each by Theo van Boven (moderator of CCIA) and by Erlinda Senturias (former moderator of CMC) in one meeting.

The Work of the Task Force

3. The task force met four times to accomplish the following: acquaint itself with the history and work of HRROLA; conduct an in-depth critical appraisal of HRROLA's work; carry out a survey of human rights work across the WCC; and conduct a survey of the regional ecumenical organisations' self-understanding of human rights work in their regions as well as their perspectives on the role that the WCC might play in relation to their efforts.
4. The task force also received reports from: the Second Latin American and Caribbean Encounter of Ecumenical Human Rights Organisations (Quito, October 1989); a meeting between the steering group of this encounter and the task force moderator to discuss HRROLA's future; discussions on HRROLA held in the CCIA Human Rights Advisory Group; a self-evaluation by the HRROLA Staff Advisory Group, the Latin America (Staff) Task Force within the WCC; and a donor agency's (ICCO, Netherlands) evaluation of the cooperative relationships between human rights partners in Latin America and the Caribbean, and HRROLA (commissioned by the agency independently of the task force process, but made available to the task force at its request).
5. Although a few aspects of the information collected were not as thorough as the task force had hoped they would be, we believe that our assessments and discussions have been quite extensive and systematic, a basis fully capable of supporting our recommendations.

Findings

6. There is widespread and deeply held praise and appreciation for the work HRROLA has accomplished since its inception in 1975 as well as for the personal and professional dedication and integrity of Charles Harper and the HRROLA administrative staff.
7. The strengths exhibited by HRROLA's operations are numerous and include:
 - a. Its collaboration with and challenge to the human rights work of churches and ecumenical groups in Latin America and the Caribbean. HRROLA partners in Latin America and the Caribbean have very high confidence in this office and its work.

- b. Addressing needs and making interventions during crucial periods of sometimes extreme hardship, often at times when few other organisations were attending to these issues. HRROLA's work often led the way for others to follow.
- c. A significant contribution to building the capabilities of people in Latin America and the Caribbean for addressing human rights issues in their own situation.
- d. A significant contribution to building analytic and networking capabilities of organisations outside the regions working to be in solidarity with human rights groups inside the regions.
- e. HRROLA's careful and effective combination of political analysis with advocacy, pastoral accompaniment and funding mechanisms.
- f. Networking to share experience, expertise and common tasks within and across regions, especially in recent years; South-South exchanges.
- g. The focused nature of the work and efforts to maintain such.
- h. The efficient, flexible, and 'non-bureaucratic' style of work in the office that makes it very accessible.
- i. The daily cooperation of staff across sub-units to support this work, especially between HRROLA, CICARWS and CCIA.

8. Weaknesses in HRROLA's work were found to be:

- a. The lack of regular, systematic oversight of and advice to the office by a group with expertise in this field. Although various bodies (the Executive Group of Unit II, the Staff Advisory Group for HRROLA, the Latin America [Staff] Task Force, and the CCIA Human Rights Advisory Group) have had input into HRROLA's operations the office did not have a commission-type entity to offer ongoing guidance and feedback about its activities.
- b. Potential vulnerability for the work exists because it depends largely on three major donors.

- c. Although the one-person operation of the office (backed up by very capable administrative staff) is advantageous in terms of personalising the work and everyone knowing whom to contact, the disadvantage is that too much detailed knowledge, potential institutional memory, and lessons for the WCC as a whole are embodied and vested in only one person.
9. Reports from the Second Latin American and Caribbean Encounter of Ecumenical Human Rights Organisations, the Latin America Task Force within WCC staff, and personal visits to the regions indicate important changes as well as constants in human rights situations since HRROLA began its operations. The conclusions of these reports are too extensive to repeat here, but significant points for this evaluation include the following:
- a. Although there have been important improvements towards democratising political processes in some parts of the regions, some countries see little progress (or even a worsening) in their human rights situations (e.g. Haiti, much of Central America). On the whole, economic conditions have deteriorated significantly and continue to get worse. Due in part to economic hardships, the tendencies towards democracy are fragile.
 - b. Across the last 15 years, churches and ecumenical organisations have become considerably better equipped for addressing human rights issues. Those committed to defending human rights still find themselves in a minority position within their churches and societies, however, and thus believe that their work is potentially vulnerable.
 - c. For these reasons and others, there is widespread and deeply held conviction that a strong emphasis by the WCC on human rights work in Latin America and the Caribbean should be maintained. If increased attention needs to be given to other regions, this should not come at the expense of continued attention to Latin America and the Caribbean.
 - d. Churches, solidarity groups and donor agencies worldwide have gained substantial experience in relating as partners to human rights groups in Latin America and the Caribbean. Thus such groups no longer look to HRROLA alone for financial and other assistance. None-

theless, the WCC has an important and often unique part to play in support of these groups (see # 14 below).

10. In briefly examining the situation for other regions of the world, especially Africa, Asia, the Middle East and the Pacific, the task force discovered that significant similarities and great differences characterise both the contexts for and work on human rights in these areas. While substantial expertise and experience can be shared across regions, a highly contextual approach to work within regions is necessary. Although the task force began a survey process, considerably more systematic work needs to be done to assess what assistance the WCC can provide to further develop and/or challenge churches and ecumenical organisations' human rights work within these areas.
11. The CCIA has an official mandate to address human rights issues on behalf of the WCC, but clearly efforts by other sub-units make a significant contribution as well. The task force's 'in-House' survey of human rights work within the WCC discovered a great deal of activity and an appropriately broad understanding of the concept of human rights. The depth and variety of ongoing work in both civil/political and social/economic/cultural human rights advocacy, education and support is quite impressive. Sub-units surveyed included the sub-unit on Women in Church and Society, Urban-Rural Mission/CWME, PCR, CICARWS, CCPD and CCIA. Other sub-units may warrant inclusion in a total grasp of the WCC's work in this area.
12. In examining the geographic focus of Council-wide human rights work (with particular regard to civil and political rights outside Europe and North America), Latin America, parts of Asia (especially Korea and the Philippines) and Southern Africa appear to have received the most ongoing attention. At times special emphasis has been placed on the Middle East and the Pacific. It appears that less attention has been given to Africa (other than S. Africa).
13. There is no need (nor would it be possible) to centralise all human rights-related activities. Nonetheless, more coordination and cross-fertilisation of these many efforts is warranted.
14. From this in-depth examination of HRROLA and a briefer survey of REOs and Council-wide human rights activities, the task force reached some conclusions regarding the unique role of the WCC in global human rights work. They are:

- a. As a global organisation with fairly high credibility in international affairs, the WCC, in coordination with other organisations, can provide a number of means for helping to protect the lives and well-being of individuals threatened by repressive governments, death squads, etc.
- b. Using the WCC to channel and safeguard monies for particular human rights organisations helps to protect funds from governmental seizure or other complications that can arise when such organisations challenge their own governments or powerful local groups.
- c. Due to political and other sensitivities, REOs are often unable to process funds or other transactions associated with potentially controversial and/or delicate programmes in their areas. In this regard, they may require the external assistance of the WCC.
- d. Through the work of CCIA, the WCC has a long, credible history of close collaboration with the UN in developing international standards in human rights, as well as monitoring, analysing and interpreting human rights situations worldwide.
- e. Also through CCIA, the WCC helps national and regional human rights organisations get access to and representation before the United Nations bodies, especially the Human Rights Commission.
- f. Missions and visitations for pastoral accompaniment are often very effective, in part because they represent the solidarity of a global fellowship of Christians.
- g. The WCC is particularly well-placed (because of the nature of the organisation as well as highly credible work accomplished in the past) to be at the heart of networks that share information between churches, ecumenical organisations and solidarity groups within and across regions.
- h. Donor agencies often solicit the opinion of people in the WCC when evaluating their bilateral relationships to local or regional human rights organisations.
- i. Because of its global position and access to a worldwide constituency, political analysis undertaken by the WCC is highly valued by many inside and outside the churches.

Appendix VIII

REPORT ON THE ECUMENICAL DEVELOPMENT COOPERATIVE SOCIETY (EDCS) AND THE ECUMENICAL CHURCH LOAN FUND (ECLOF)

I. INTRODUCTION

The WCC Central Committee meeting in Hanover, August 1988, asked the Commission on the Churches' Participation in Development (CCPD) and the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) to study the operations of EDCS and ECLOF, and to bring recommendations as to future developments of their relationships to the WCC and its member churches to the 1989 Central Committee in Moscow. The study, which would be conducted in consultation with the Boards of ECLOF and EDCS, would need to consider the issues raised by EDCS for its future as well as the existing plans for the future of ECLOF. It should look at opportunities for closer cooperation between ECLOF and EDCS and provide the churches with a comprehensive rationale for the use of grants and investments through these instruments within the context of economic justice and the principles of ecumenical sharing of resources.

An interim report was presented to the 1989 Central Committee meeting in Moscow with the understanding that a full report would be given to the 1990 Central Committee meeting in Geneva.

The following report was drawn up at a meeting in February 1990 which included representatives of the Commissions of CICARWS and CCPD, the Boards of ECLOF and EDCS, and staff members from CICARWS, CCPD, ECLOF and EDCS.

The report is based on the findings of the following studies that were conducted regarding EDCS and ECLOF since the 1988 Central Committee meeting in Hanover:

- an in-depth evaluation of ECLOF by Norwegian Church Aid and an ECLOF consultant;
- a review of EDCS, prepared by CCPD staff and presented and accepted by the CCPD Commission and the EDCS Board;

- a paper on ECLOF's future, prepared by a study group of the ECLOF Board and accepted by the same Board;
- a position paper of CICARWS on the future of ECLOF.

II. ECLOF

Introduction

ECLOF was incorporated, in 1946, as a non-profit-making foundation under Swiss law by Christians interested in contributing to the reconstruction of churches in Europe after the Second World War. The founders saw the potential of raising grants and giving these to churches as loans on soft terms. In 1964, it entered into an agreement with the WCC under which it would operate under WCC's umbrella within the framework of CICARWS policies, but still maintaining an independent Board. Mainly through WCC's network of member churches, ECLOF has since spread its work to about 60 countries.

ECLOF operates through a network of National ECLOF Committees (NECs) composed of persons with qualifications and experience in various fields and of church representatives. The majority of the NECs are under the auspices of national councils of churches or WCC member churches. Within an agreed strategy the Committees are responsible for determining their own priorities and responding appropriately. To date, 22 of the Committees have devolution of authority ranging from US\$3,000 to US\$40,000, with two of them having unlimited authority. Their relationship with the ECLOF Board in many ways resembles a loose federation.

Relationship to the WCC and its Member Churches

ECLOF is therefore closely related to the WCC and its member churches, both as part of the WCC structure and funding mechanism as well as through the National ECLOF Committees: Representatives of WCC Commissions and staff are ex-officio Board and Executive Committee members. Representatives of member churches and their agencies form most of the rest of the Board.

ECLOF, as a Swiss foundation, has agreed with the WCC that personnel and administrative matters be taken care of by CICARWS. ECLOF staff participates fully in the life of the

Commission which, on its part, contributes through area and functional desk contacts, experiences and matching resources as well as administrative services and finances to ECLOF. This working relationship has been formally laid down in the By-laws of CICARWS as well as in the Act of Incorporation of ECLOF.

The ECLOF Board, meeting on 9 February 1990, accepted the recommendation from the Study Group to become an autonomous sub-unit within Unit II. The Board has requested two members of the Board to explore with the WCC the viability of the recommendation.

Through the Development capital ECLOF has also become an important vehicle for the churches' involvement in development in the South. Through various forms of participation in the NECs, they share in their formation, policy formulation and implementation. By promoting membership of NECs in the Board, ECLOF aspires to intensify relationships also at the Geneva level. Close relationships both with the WCC and its member churches are vital for the work of ECLOF in support of and in solidarity with the poor.

General Capital for Church Development

The General Capital loans have been particularly important in establishing worship sanctuaries and other church infrastructures (schools, seminaries, hospitals, guest houses/conference centres) for the rapidly growing churches in the South, more so for those in minority situations. The latter case continues to be true in some countries in Europe and 'First-World' countries in Southeast Asia. Churches and other church-related bodies are encouraged to seek ECLOF credit only where fair alternative credit is not available.

Involvement in Human Development and Credit to Groups

Growing awareness within the ecumenical movement of the great poverty affecting millions of people in the 'Third World' led ECLOF to extend its mandate. In 1971, a Development Capital Fund was established to provide loans specifically aimed at promoting social justice and self-reliance. Loans made through Development Capital (unless for a formal church or church-related structure) are made only to base groups in urban and rural areas that have no access to adequate fair credit. To be eligible for a loan, it is necessary that there be some 'group organisation'. Development Capital programmes

therefore transcend individual loans to include social organisation and awareness of base groups to facilitate understanding of their socio-economic environment and how to respond to it.

Involvement of Women

In 1988, in response to the ecumenical movement's call for churches and related agencies to challenge continued socio-economic-marginalisation of women, the ECLOF Board issued guidelines to increase involvement of women in all its activities and representation.

Status of the Programme

As of December 1988, the total capital accumulated by NECs was US\$14 million. In the same year, the NECs granted 236 loans valued at US\$3,076,000, of which US\$ 1,700,000 was from fresh capital transferred to the NECs from grants received by ECLOF Geneva. The average size of ECLOF loans was US\$13,000. Of the 236 loans only 85 or 36% were ratified in Geneva. The balance, 64%, were made by National ECLOF Committees under Devolution of Authority.

The loans were spread in different regions/countries as follows:

<u>Region</u>	<u>Number of countries</u>	<u>Number of loans disbursed</u>	<u>Value in US\$</u>
Africa	12	29	477,000
Asia	4	42	575,000
Australia & the Pacific	2	2	74,000
The Caribbean	3	45	255,000
Europe	8	42	685,000
Latin America	4	75	992,000
Middle East	<u>1</u>	<u>1</u>	<u>18,000</u>
	34	236	3,076,,00

Because ECLOF funds loans from grants, it is flexible in issues like collateral and security and loan processing procedures. Indeed, there are several cases of loans whose only security is good faith and trust. In spite of this, of the US\$7,520,000 outstanding in loans as of 31 December 1988, only 11% were in arrears.

Uniqueness of the ECLOF Programme

The CICARWS Commission and ECLOF Board consider the ECLOF programme unique in the fulfilment of Larnaca and El Escorial aspirations in four principal ways:

- a) ECLOF's role within the ecumenical family as a vehicle of SHARING and TRANSFERRING (redistribution) of resources by and from the better endowed partners.
- b) ECLOF leaving those resources in the country to form a revolving fund from repayments for further onlending, thus facilitating not only further internal sharing/distribution of resources, but also increasing the multiplier effect of grant funds.
- c) ECLOF's empowering National ECLOF Committees to make decisions over these resources, establish their priorities from their world view and respond as appropriate.
- d) ECLOF's lending policy with emphasis on SMALL LOANS, SIMPLICITY of PROCEDURES, CONCESSIONAL TERMS in LOCAL CURRENCY and less emphasis on conventional collateral requirements.

Issues and Challenges

In view of ECLOF's involvement in human development over the last fifteen years in several countries, it has become necessary to take stock and establish its effectiveness and future direction. Arising from this, the following are some of the emerging future issues and challenges.

1. National ECLOF Committees

- a) There is need to re-examine criteria for their establishment and continuation.
- b) The ecumenical movement having accepted a participatory process that involves sharing power and decision-making, there is need for reconstitution of NECs to widen their constituency and to facilitate effective participation of base groups.

2. Direct Representation of NECs on ECLOF Board

Following the same principle as 1.b), the Board is exploring the process of facilitating the base groups representation on the Board through the NECs.

3. The Board's Policy

The Board will give more emphasis to promoting small-scale credit for profitgenerating activities, human development and self-reliance for socio-economically marginalised groups.

4. Devolution of Authority

It will be necessary to examine how devolution of authority can be more innovatively used while maintaining and improving transparency and responsible stewardship among NECs.

5. Involvement of Women and Credit for Women

The Board has made decisions on participation of women in all its activities - aiming at 50% involvement and giving priority to credit for women and indicating in each project how it affects women. Due to perceived 'cultural' constraints this requires to be pursued more vigorously in the future.

6. Self-Capitalisation

There is growing evidence that ECLOF credit is to be seen as 'seed' money that should enable self-capitalisation through community-based savings and credit programmes to reduce base groups' continued total reliance on external credit.

7. Erosion of Capital

Among other factors (like more improved stewardship of resources by NECs), inflation has been recognised as a very significant factor in erosion of the revolving fund capital with national ECLOF Committees. This may require seeking extra funds from domestic or external sources to maintain a NEC's revolving fund's purchasing power.

8. Facilitating/Training

It is evident that where ECLOF has been very successful in small-scale credit and reaching out to the poorer groups/peasants, it has been possible through proper equipping of a National ECLOF Committee, facilitating social organisation of the groups, accompanied by increasing their capacity to

use credit effectively. ECLOF will have to emphasise this more intensively. This, in turn, requires raising extra resources specifically for this essential activity.

III. EDCS

Introduction

Upon an in-depth study of CCPD, the WCC Central Committee meeting in Berlin, 1974, unanimously decided to establish EDCS. The objective of EDCS was to stimulate investments from churches of a portion of their investment capital so they might participate in development as a liberating process aimed at economic growth, social justice and self-reliance by financing productive enterprises of poor people. EDCS was established as an independent cooperative society which would be sustained by ecumenical principles, insights and fellowship.

The EDCS Board is elected, and general policies are decided upon by the members who meet annually. Regardless of the number of shares held, shareholders have only one vote in the annual meeting. This is one way in which EDCS highlights new economic thinking by implementing genuine sharing, separating power and money.

Relationship to the WCC and its Member Churches

The EDCS Board has 15 persons - currently 10 from developing countries, whereas 10 are members of WCC member churches (4 are Roman Catholic). The WCC has one seat on the Board of Directors. The president of the Board is a woman from the Bahamas. The Board decides on project funding requests. Projects are brought to the attention of EDCS by its developing country project officers, church and related organisations and local and international development agencies.

EDCS members are from all three major traditions of the Christian family: Roman Catholic, Orthodox and Protestant. Church-related organisations, such as Women's World Day of Prayer, The Fellowship of the Least Coin and Church Women United, are also members. While church-related organisations may become member investors, individuals cannot. This is to maintain the focus on the challenge to the churches to use their investment money for human development and to protect the power-sharing which could be unbalanced by the participation of developed-country individuals. Total developing-world

membership is 42% although, as noted above, two-thirds of the Board members are from the South.

Individuals participate through church-related voluntary organisations called Support Associations. These Associations made up of individuals, local and regional church bodies and Roman Catholic Orders issue their own shares. The Support Associations become members of EDCS sharing their one vote among many individuals and local congregations. Support Associations also carry out a vital role of development education in churches and with the general public raising development issues such as the debt crisis. Through the efforts of the Support Associations, EDCS is recognised as part of the alternative/ethical/social investment movement.

Involvement with Alternative Trade Organisations

EDCS has been an active supporter of alternative trade organisations (ATOs). Loans have been committed to ATOs in six countries, for example GEPA in West Germany and Twin Trading in the UK. These organisations provide development education to 'First-World' people as well as 'First-World' market outlets for producer cooperatives. They also assure fair prices to the cooperatives for at least part of their production.

Status of the Programme

In 1989, EDCS approved loans, guarantees of local loans or investments totalling US\$7.1 million (\$18 million in the last three years); share capital increased by US\$ 6.1 million (US\$13 million over three years). Poor people are presenting viable projects which will soon consume even the growing capital base. The Board also adopted policies and project criteria in support of the Decade of Churches in Solidarity with Women.

The loans were spread in different regions/countries as follows:

<u>Region</u>	<u>Countries</u>	<u>Loans/ Commitments</u>	<u>Value in US\$</u>
Africa	2	2	57,000
Asia	3	7	1,395,000
Central America & Caribbean	5	7	2,349,000
South America	4	8	2,702,000
Other	<u>3</u>	<u>4</u>	<u>581,000</u>
	17	28	7,084,000

The average size of EDCS project funding is US\$250,000. Loans are often made to intermediary organisations such as second-level cooperatives or credit organisations. Two examples are COFAC in Uruguay which provides small loans to its 130,000 members, and Friends of Women's World Bank Thailand which makes credit available to poor women.

Most recipients of EDCS funding simply cannot qualify for capital within the normal financial systems because of their lack of collateral or established credit history, and many donor agencies are reluctant to fund large capital acquisitions for income-earning projects. The typical loan is for 10 years with two years grace on capital repayment at 9% interest payable in a convertible currency, which is well below what could be obtained locally. Historically 82% of enterprises funded have successfully repaid their loans; currently about 2% of loan funds are in arrears.

EDCS has maintained the full value of its loan fund and member investments by careful evaluation of potential projects, actively supporting and monitoring funded enterprises, and by providing appropriate potential loan loss provision from its income. The vast majority of the projects are struggling successfully to free themselves from economic oppression.

Issues and Challenges

The EDCS Board sees both tremendous need and opportunity. EDCS was intended to be a model for a business based on Christian principles. EDCS has reached a successful level of operations with high growth rates in project funding and newly invested capital as well as operating profitability. The Board is currently addressing the questions related to turning this model into a much larger vehicle for the ecumenical community with significantly more impact on economic oppression in developing countries. CCPD highlighted the following issues as important to EDCS in its future planning:

a) Participation of WCC member churches

Of the US\$33.5 million total share capital of EDCS, only about 20% was directly invested by WCC member churches. This represents less than 1% of their estimated total investment capital. The balance is invested through the Support Associations 70%, other ecumenical bodies 5%, Roman Catholic Orders 5%.

b) Need for additional capital

In the past three years, EDCS has committed US\$18 million to projects of poor people. It has only US\$1.4 million uncommitted of the 75% of share capital the Board will approve. (25% of share capital is maintained to provide shareholder safety and operating income).

c) Capacity of EDCS to pay dividends

The dividend envisioned for EDCS shareholders is 2% per annum, and the small capital base has inhibited even the regular payment of this amount. This dividend has proved insufficient to attract investments from churches even from unrestricted funds. Legal requirements for the protection of restricted funds have made it impossible for restricted funds to be invested. The EDCS Board is exploring other investment possibilities to make part of these funds available for development, e.g. issuing a bond with a higher fixed interest rate.

d) Hard currency-based loan fund

The use of hard currency investments as the basis of the loan fund introduces constraints in providing capital that benefits poor people. The Board, however, has found ways through guarantees of local loans, taking product in payment, and equity investments so that 58% of EDCS project fundings carry no currency devaluation risk for the project. It is also important that EDCS has provided a positive flow of hard currency to poor countries; this, however, is dependent on continued growth in share capital and the reinvestment in projects upon repayment.

e) Grant money to supplement loans

Some projects need technical or management assistance, some need seed money to supplement the loan capital, and some may require grants to provide protection against commodity price or currency fluctuations. EDCS geographical expansion, support for the participation of representatives of members from developing countries and special ecumenical activities have received grant support. The possible use of grant money for loan guarantees or provisions for capital and interest forgiveness, in order to allow restricted funds to be invested, raises questions as to whether this could compromise one of the original objectives of EDCS regarding independent financial viability.

IV. AREAS OF COOPERATION BETWEEN ECLOF AND EDCS

Although the funding, structure, policies and objectives of EDCS and ECLOF are different, they are nevertheless complementary in some ways, and there is room for intensified cooperation.

Present arrangements:

- a) Continue with the current practice of the directors of both ECLOF and EDCS attending each other's Board meetings.
- b) Improve and intensify sharing of information, so that churches and other groups seeking credit from either ECLOF or EDCS receive proper guidance to avoid the potential borrowers getting lost 'in between'. This will require a clear explanation of the services available from each, procedures involved and full implications.

Potential for future cooperation:

- c) In ECLOF, strong and competent NECs could eventually develop into partners of EDCS and other agencies. One such NEC has even borrowed development capital from an international development bank and has been receiving funds directly from donor agencies and state institutions for various projects. In countries served by project development officers and because of their technical competence, the latter could network with NECs in project processing/monitoring, provided it is recognised as a partnership equal to any other NGO a NEC may be cooperating with.
- d) In organising workshops on improving or developing various ways of credit as an instrument for human development of the 'poor' and appropriate tools to meet the various needs. Through Support Associations, promote development education.
- e) In stimulating awareness among donor agencies and churches on the use of credit and revolving funds and hence the need to allocate more grant capital to ECLOF and investment capital to EDCS.

V. SUMMARY

1. Both ECLOF and EDCS are tools of the ecumenical movement for human development of economically marginalised people (and, in the case of ECLOF, development of churches) through loans.
2. Such loans are made from grant capital for ECLOF and from investment capital for ECDS, and hence enable ECLOF to provide very concessionary loan conditions and simple procedures, whereas EDCS has on the whole to follow more businesslike principles and loan-processing requirements.
3. It is necessary for EDCS to maintain its capital and hence require repayment, whereas ECLOF establishes a revolving fund in the recipient country which is subject to erosion of value through inflation.
4. ECLOF operates through National ECLOF Committees which make primary decisions on loans and, depending on the extent of Devolution of Authority, make loans without reference to the ECLOF Board, whereas EDCS has project development officers who forward projects to the EDCS Board for final decision.
5. EDCS has, through Support Associations in the North, successfully mobilised substantial investment capital over a relatively short period of time and engages in development education in the North, whereas ECLOF has on the whole remained dependent on church grants.
6. ECLOF, though independent in several ways, operates within the WCC structure and network, whereas EDCS is virtually autonomous, operating as a cooperative society controlled by its membership which includes full Roman Catholic participation.
7. ECLOF concentrates on small loans (average US\$13,000) and EDCS on larger loans (average US\$250,000).

Appendix IX

DOCUMENTS AVAILABLE ON REQUEST *

Moderator's report (2)

General Secretary's report (3)

Sermon preached by the Most Rev. John Habgood, Archbishop of York, at the Opening worship service, 25 March 1990 (9.A.1)

Two Bible Studies by Rev. Dr Paul A. Crow, Jr.:

- "Pentecost and the Community which Shares the Spirit"
(9.C.2)
- "Ezekiel's Vision of a Reborn People" (9.E.2)

"The Possible Role of Romania's Churches in the Social Renewal of the Country", by Rev. László Tökés (22)

"Tasks of the Church in Eastern Europe in the New Situation" by Landesbischof Dr J. W. Hempel (23)

"Changes in Socialist Countries and some Implications for Churches and the WCC", by Ninan Koshy (16)

Published separately

Sixth Report of the Joint Working Group for relationships between the Roman Catholic Church and the World Council of Churches

"Now is the Time" - Final Document and other texts - World Convocation on Justice, Peace and the Integrity of Creation, Seoul, March 1990

* Numbers in parentheses indicate the number of the Central Committee document. All documents listed are available in English; some also in French, German, Spanish and Russian.

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Minutes of the... meeting

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